

53 (4)

THE JAPAJI  
OR  
Nanak's Conception of the  
Design of Existence

TEXT AND ENGLISH TRANSLATION, NOTES  
AND  
GLOSSARY OF ALL THE WORDS IN THE TEXT

PUBLISHED BY  
S. JASWANT SINGH  
14, KUTCHERY ROAD, DEHRA DUN

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# PREFACE

## NANAK, BARD OF THE INFINITE

Guru Nanak has generally been known as the founder of a religion—Sikhism, resuscitated from the embers of prostrate Hinduism in the Punjab. Sikh means a learner—one who is continually learning; while Guru means a teacher, someone or something, who imparts or through whom knowledge is imparted. Nanak, himself, however claimed only to be a bard or minstrel of God, "A bard am I of low caste". At another place he says: "The Master summoned the bard to His eternal presence, and arrayed him in the raiment of the singing of his eternal glories."

To me Nanak appears in two aspects: One as the redeemer and teacher of his age, bringing succour to his troubled country and fellow beings—as a religious reformer, a dispeller of ignorance, superstitions and iniquities, which had found entry into the faiths and lives of the people of his age; as a teacher of the brotherhood of man and the basic unity of seemingly varying faiths, and a beacon light to his age. This appears to me to be his immediate mission. To carry forward this mission, he passed on his light to his sikh Lehna, who afterwards came to be known as Angad, who in his turn consigned it to Amar Das and so on till the tenth Guru, Govind, who feeling that the institution of Guruship had outlived its usefulness, decreed that henceforth the sacred book, the Granth—the recorded collected words of the Gurus should alone be regarded as the Guru or teacher. "Regard the Granth as you Guru, the embodied presence of the Gurus. Whosoever's heart is pure, will find what he seeks in its words."

All this I surmise to have been the immediate mission of Nanak, the teacher and beacon light of his age, and as such he has been generally accepted. But in addition to this and indeed his true significance I feel can be found in his own claim—as a bard or minstrel of the Infinite—such was his true vocation. In this aspect of his, he is unencompassed by the limitations of



time and place. His words feel as true and applicable today, as they were nearly five centuries ago, and will probably remain so throughout the future evolution of mankind. It is this timeless eternal quality of most of his words which has most struck me.

We are indeed fortunate in having Nanak's authentic words preserved for posterity. In truth one can find what one seeks in the pages of the Granth. But necessarily there is much in it which refers to his particular time and place. That was inevitable and necessary. A number of his compositions fall into this category. The best known of these being Asa-di-var, which became the morning hymn of the Sikhs, and the other the Siddha Goshata, or discourse with the Siddhas. (Siddhas were a wandering order of spartan, verile monks, versed in the arts of magic, the followers of Guru Gorakhnath, and who held complete ascendancy over the minds of the Hindus of the period.) Of these two compositions the first is devoted to social, and the other to intellectual reform. The subsequent history of the Sikhs can be traced in the lines of these two compositions, just as the subsequent history of Islam can be deciphered in the pages of the Quran.

But what I wish to touch upon here very briefly is the timeless, universal aspect of Nanak's teachings. This I feel has not been very well realised. His words have been read mostly by eyes steeped in the traditions of his age or the age of his successors, and their interpretation has become fixed accordingly. But there is so much in his compositions far in advance of his times, that except for an inexpressible, intuitive understanding not conveyable in definite expression, the import of his words has remained hidden within them, awaiting the further evolution of human thought and comprehension for more distinct revealing of their meaning. The extreme brevity of expression and economy of words further lent itself to this state of affairs. His Japaji is the best example of this and embodies a highly concentrated summary of his realizations. In it he sings of the Infinite Eternal Being and of His attributes. In it he sings of His creation, and of the beauty



and multiplicity of it ; also of the terrestrial world of life, and of the underlying order of this existence. In this composition, supremely, Nanak belongs to no one country, people or age. He is truly universal and all embracing in his vision. The effect of its perusal is similar to that of a study of the starry heavens and a contemplation thereon : infinitely widening the horizons of the mental vision. Lines such as these—

“No end is there—  
To His attributes, nor of their telling ;  
His doing, nor of His gifts ;  
To seeing nor to hearing ;  
No end to His intents ;  
Nor of the forms He has created ;  
Nor of the here and there.  
To know the end how many entreat in anguish,  
Yet the end they cannot find.  
This immensity none can fathom :  
As vast as one recounts, the vaster still it grows,  
The Lord is great, His place is high ;  
On this high eminence is His high name,  
If as high some one could be, such a one can know this height.  
Of His own extent, He alone can know ;  
His gifts are of His grace and compassion.”

*Of the evolution of life on this earth he says :—*

“On Earth life is of myriad kinds, hues and names,  
Yet by a continuous flowing pen have all been writ.  
Could anyone transcribe this writing,  
What a mighty document 'twould be !  
Of what power and what beauty—  
Of what countless gifts, who to enumerate them ?  
With a word He caused the manifestation of existence ;  
From it sprang a hundred thousand streams.  
Who can describe His created Nature ?”

*On the cause and effect of actions he says :—*

‘Virtuous ! Sinner !’—so describe do not !  
By doing actions, the record thereof you take along.  
Yourself you sow, yourself so too you reap.  
And thus constrained you come, you go !

In the words of Nanak, we are in possession of a treasure mine, the true extent and richness of which we are unaware, knowing only small sections of it. Treasure which is sufficient to enrich the world for many thousands of years. Why not seek to examine and utilise this treasure for the good of all.

### III



It is wonderful to reflect how precious mere thoughts can be, and the words which transmit those thoughts to others. Lord Gautama Buddha with a few thoughts changed the entire world. Just thoughts which had not been thought of before. A few centuries after him came Jesus the Christ, and by a few thoughts expressed in discourse and parable, gave an entirely new conception of things and values of the world. Those few thoughts of his changed the entire course of subsequent history and the lives of men—Just a few thoughts and words—quite simple seeming thoughts as they appear to us today, but they had not been thought of before. Why? The ways of Providence are inscrutable!

Then came Nanak in the fifteenth century. A village boy he was, son of a hard-headed, practical, minded Khatri. He too had thoughts, conceived in the fire of his soul, in answer to the insistent questions in his mind, concerning existence, the world of men, their joys and sorrows, and of the creator of the universe and life. They were questions which to him brooked no denial, which he had to answer to his satisfaction. Immersed beneath the waters of the Black Bein, in deep samadhi, the answer came to him—just a few thoughts—but how, how precious! We have these thoughts preserved for posterity in the words of the Japaji. Just a few pages, easily read in fifteen minutes, yet the most precious treasure on the face of the earth. Viewed under a critical microscope, a composition with many defects, but how puny and unimportant these literary defections become before the supremely magnificent manner in which the tremendousness of the Infinite Being and the wonder and multiformity of his creation are sung—the Universes, the worlds sustaining life forms, the world of men and the underlying pattern of life; the various mental and spiritual spheres within the compass of which beings play their parts—are all put down in a wondrous picture, with the accompaniment of the music of the spheres playing symphony. It is in truth an incomparable composition, all other extant human compositions paling before its radiance. The merits of it transcend all merely literary perfections. An ordinary intelligent person with aptitude and suitably trained, can produce a composition faultless in style. But only a Nanak, with the grace of God, can produce a Japaji.

The Japaji, however was composed far in advance of its times. It was a fifteenth century world in a distracted India, which received it, with a fifteenth century understanding and ways of thinking. Moreover there is the difficulty of its diction and manner of expression, the extreme economy, indeed miserliness in the employment of words; absence of punctuation; the insufficient vocabulary used, all contribute to the difficulty of explicit comprehension of its profound depths. And perhaps its most serious defect as a composition is the disconcerting way in which Nanak often jumps from one subject to another, apparently unconnected with the other. Above all there is the difficulty of its language. There are so many different Indian dialects that many words have several entirely different meanings depending on their etymology. We have no satisfactory means of ascertaining beyond the compositions of the succeeding Gurus, in what sense particular words were employed in time near to his.

#### IV



Moreover owing to his extensive travels, Guru Nanak composed in many different dialects, dialects prevalent in his day. All this contributes to the difficulty of fixing the meaning of particular words employed by him.

The unfortunate thing about the understanding of the Japaji is that what was comprehended of it, during the period succeeding him, became as it were fixed, and very little new and original light has been shed on it, and so it remains to this day. The minds that have studied it were steeped in the old Hindu conceptions, hair splitting philosophies, and have tried to read in it all sorts of fantastic meanings. The absence of connective words have prompted commentators to supply arbitrarily words which they imagined should have been there. Instead of allowing Nanak himself to speak, they have interposed their own small personalities, so that in effect it is not the Guru who speaks in their elucidations, but the comparatively insignificant personalities who have tried to interpret him.

In Nanak's time as in ours, the best way to understand the Japaji is to endeavour not to employ our own little understanding or the understanding of other people to interpret it, but try to listen to the Guru himself in his own words. Approached in the right spirit, the Japaji does not fail to impart its magic to the earnest reader. Read in this way a kind of realisation of its true meaning begins to dawn on the soul, but which can not be expressed in words. It is as it were a key to the opening of the inner vision of the soul, carrying it away into the cosmic stream, opening up to the inner eye immeasurable and wondrous vistas.

In my opinion the only really helpful way to assist anyone in the reading of the Japaji is in just explaining the meaning of words, and not strive to give interpretation, except to a very limited extent, in so far only as the actual words used would justify.

As I have already said, I consider the Japaji to be far in advance of its time. The subsequent evolution of human thought and of exact knowledge, in other words the sciences, arrived at by the great thinkers of other lands and of the researches and discoveries of the great scientists, have opened up vistas unknown in Nanak's time, and these make a more definite appreciation of the Japaji possible. As it were we are enabled to focus our mental cameras, and thus take in a greater variety of detail. I may mention a few of the writers and thinkers of other lands whose works particularly assist one in the comprehension of the Japaji:—The works of Shakespeare, Carlyle, Spinoza and above all of a kindred though lesser spirit—Walt Whitman.

The best way of understanding Nanak's words is through Whitman, and Whitman's words through Nanak. Both of them have no barriers to their mental vision. Both are immeasurably in advance of their times. Both are bards, but while Nanak is the supreme singer of the Infinite and His creation, Walt Whitman is supremely the bard of humanity.



The key to the Sikhism of the future lies in the Japaji--Sikhism with the ism taken away. Nanak himself was no preacher of any ism, We must bear in mind his words :—

“By every path which pleases Thee,  
Let them come to Thee O Lord !”

Be it is a follower of any of the great prophets and religions, as a man of science, for whom his science is his sole religion. Or as a humanist or philanthropist, who may have no other religion save service to humanity : the people whom Nanak picturesquely described as the “heroes, warriors of mighty prowess; dwellers of the spiritual realm of compassion” Or as an artist immersed in his vision of beauty and the expression thereof in lines and colours; or as a poet in the expression thereof in words, or as an architect in erecting his dreams in stone, brick or concrete; or as the engineer in the building of his mighty river dams or beautifully proportioned bridges. Or as the doctor in his sublime service to the ailing in body; the medical research worker striving for the conquest of disease and physical suffering. Or as the statesman in striving to bring order to the affairs of nations, and in many another way, humble as well as exalted can fitting worship be offered to the Divine Being. Even without the actual invocation of His name, is the most fitting and acceptable worship often offered. So often, ostensibly denying Him, is worship most beautiful and most pleasing to Him consecrated: “By every path which pleases Thee, let them come to Thee O Lord !”

I am not much interested in the future of the Sikhs as a community, nor even in Sikhism as a religion. My chief concern is with the thoughts of Nanak, which I would like to see infused into the life stream of the living world.

### Concerning the present translation.

Although I have taken fair amount of pains with this translation, I am not completely satisfied with the result. However it is the best that I could do. I have tried to make it as accurate as I could, and have tried to be careful not to read anything in the sense which could not be directly construed from the actual words of the composition. I have read the translation by the side of the original over and over again in the endeavour to discover discrepancies, and have tried to right such wherever found. In a few places I am still doubtful whether I have got the right meaning, but generally I have not left efforts until the translation seemed to ring in unison with the original.

I have tried mightily hard not to intrude my own personality in the translation, concerning myself not with what the guru *should* have said, but what he actually *has* said. To compensate myself for the restraint, I have made full use of the footnotes and the appendices, which are the result of the assimilation of the Japaji into my system.



In perusing the translation I have often felt that the bare word transcription appearing immediately under the original text is more expressive and to the point than my own laboriously executed translation, and I would therefore recommend the serious reader to devote himself to it. The translation could then be consulted only for necessary elucidation. But the best course of all would be to read it in the original text. To most Indians this would not be difficult, by taking the help of the translation, but others too, those who seriously wish to fully appreciate the Japaji this would be the best possible procedure.

When I was quite young, an edition of Goethe's *Faust* came into my hands, in which the original German text and a close English translation appeared side by side. By the help of the translation I was able to read the original, and soon with such facility that I could appreciate the work much better in this way than through the number of other translations of it that I had by me.

To this end, I have in the present case given a word for word transcription in English, and also a complete dictionary of all the words used. For an added convenience I have given numbers to the words, which correspond to the verses in which those words appear. This will greatly facilitate a comparative study, as giving clues to the exact sense in which Nanak used those words.

I am much indebted in the compilation of the translation and dictionary, to the help of the monumental dictionary of the Granth, the "Granth Kosh", by Bhai Vir Singh, and also to his "Panj Granthi Satik", which contains his translation and explanation of the Japaji in modern Punjabi, and which also mentions several of the varying explanations of other commentators. From a perusal it is astonishing what different meanings have been read into the Japaji. In the compilation of the dictionary I have also derived considerable help from Platt's excellent *Hindustani Dictionary*, and also from the smaller Hindi dictionary of the Kashi Nagri Pracharni Sabha. To the late S. Puran Singh's vivid translation of the Japaji, I am indebted for two apt expressions: in verse 27 "Holy lands and rivers roll in music", and in verse 17, "Countless the givers, giving themselves and their's away".







THE JAPAJI  
OF  
NANAK,  
BARD OF THE INFINITE



# THE JAPAJI

The One All-encompassing Substance\* : of eternally true constitution; the Creator; without fear; without enmity†; of timeless existence; not subject to births and deaths; self-sourced. The Teacher's† grace and gift invoke to constantly remember Him.

The Fact primeval; the Fact since the beginning of the ages; the Fact now, and the Fact in ages hence. —1.

Not conceivable by thought, though thought upon a hundred thousand times.

Nor conceivable by silence, immersed although in ceaseless meditation.

Nor by hungering can the hunger be appeased, even though accumulating cities' load of goods.

A thousand clevernesses, nay a lac maybe, yet even one will not along with go.

How then to attain the Truth, how tear apart the curtain of the sham? By glad acceptance of His Will‡ such as to each one is ordained. —1.

\*Substance: 'That which is in itself and is conceived through itself. That is the conception of which does not depend on the conception of another thing from which it must be formed.' The only substance answering to this definition is the infinite God. I have advisably used the term Substance in the translation instead of "God" as the Indian conception of God is somewhat different from the Christian conception of a personal God. According to the Christian conception, God and His creation are distinct and apart, while the Indian conception is that the creation is simply manifestations of various aspects of the Infinite Being. The conception of Nanak however combines the philosophic, impersonal and purely intellectual conception of the Upanishads with the passionately personal conception of Christ and Mohammad.

†The Infinite, in the aspect of the universal teacher, manifested in infinite ways: knowledge handed down from one to another in many ways; knowledge received from the infinite manifestations of physical nature; also by direct communion, conscious or unconscious with the spiritual world or in other words inspiration.

‡Will (Hukam), the Divine Will or perhaps it may be better expressed as "the necessity of Divine nature" the term employed by Spinoza in his Ethics.  
*See Appendix*



१ ओंकार	सति नाम	करता पुरुषु	निरभउ					
The One all-encompassing	eternally true name or constitution	The Creator	without fear					
निरवैरु	अकाल	मूरति	अजूनी*	सैभं	गुरप्रसादि ।			
without enmity ;	timeless	form ;	entering not into births or wombs ;	self-sourced	Teacher's gift or grace			
जपु ।	आदि	सचु	जुगादि	सचु ।	है			
recite, call to mind.	Very beginning	true, existing	beginning of the ages	true, existing.	Is			
भी	सचु	नानक	होसी	भी	सचु । १ ।	सोचै		
also	true, existing ;	Nanak (says)	will be	also	true, existing.	By thinking,		
सोचि	न	होवई	जे	सोची	लखवार ।	चुपै	चुप	
conception	not	becomes	if	pondered	a lac times.	By remaining silence	silence	
न	होवई	जे	लाइरहा	लिवतार ।	भुखिआ	भुख		
not	becomes	if	engaged in	unbroken meditation.	By hungering or fasting	hunger or desire		
न	उतरी	जे	बंन	पुरीआ	भार ।	सहस		
not	divested, if	tie up, collect	many cities'	load or goods.	A thousand	appeared		
सिआणवा	लख	होहि	त	इक	न	चलै	नालि ।	किव
clevernesses	a lac	maybe	even then	one	not	go	along with.	How
सचिआरा	होईए	किव	कूडै	तुटै	पालि ।	हुकमि		
truth-adopting	we may be	how	the false's	break	wall or	In Divine Will's covering ?		
रजाई	चलणा	नानक	लिखिआ	नालि । १ ।	हुकमी	होवनि	आकार	
behests	to walk	Nanak (says)	written	along with.	By his Will	become	forms	

\*In contradiction to the common Hindu (and also the Christian for the matter) belief that the Infinite God enters into human births as avatars, e. g. Ram, Krishna and Christ (I believe the Hindus have adopted the Avatar theory from the Christians see Appendix for a discussion on the historicity of Krishna.)



By His Will become all things of form, but His Will cannot be explained.

By His Will are created living beings; by His Will obtain they exaltation\*.

By His Will are some of high, some of low degree; by His Will suffer they sorrow and joy.

By His Will, one receiveth grace, another restless wanderings†.

Within His Will are beings all, outside His Will are none.

Whoever comes to know His Will, can never say " 'tis I ". —2.

Someone will sing of His power—such a one who is gifted with power.

Another will sing of His gifts, and consider these as His signs.

One will sing of His attributes, His greatnesses and beauty divine.

One will sing by the aid of deep learning, in terms profound, difficult to fathom.

One will sing of His fashioning and decking the body, anon which He turns to dust.

Another sings He takes this life but hands it back again.

One sings who see Him appearing at a distance far;

---

\* Evolving into more perfected forms. Though evolution (?) See also verse 5.

† Restless wanderings in successive births emmeshed in the toils of Karma, or in other words, actions committed towards other beings, which necessitate requital and counter requital in its turn, over and over again, until the vicious circle can be broken by forgiveness or other magnanimous action substituted for the normal requital indicated, and so constitute an adequate cause for neutralizing the circle of Karma, or transmuting it into a beneficent Karma. Karma may be said to be of two main divisions: the individual Karma as between individuals and group Karma as between groups.

"He who wishes to revenge injuries by reciprocal hatred will live in misery. But he who endeavours to drive away hatred by means of love, fights with pleasure and confidence: he resists equally one or many men, and scarcely needs at all the help of fortune. Those whom he conquers yield joyfully, not from want of force but increase thereof." Spinoza.

(Continued on bottom of p. 5)



हुकमु न कहिआ जाई । हुकमी होवनि जीअ हुकमि  
 His Will not described can. By his Will become living beings by His Will  
 मिलै वडिआई । हुकमी उतमु नीचु हुकमि लिखि  
 obtain exaltation. By His Will high degree low degree ; by His Will written  
 दुख सुख पाईअहि । इकना हुकमी वखसीस इकि हुकमी  
 pain pleasure they receive. To one by His Will forgiveness one by His Will  
 सदा भवाईअहि । हुकमै अंदरि सभु को बाहरि हुकम न कोई ।  
 ever roams about. In His Will within every one outside His Will not any.  
 नानक हुकमै जे बुझै त हउमै कहै न कोई । २ । गावै को  
 Nanak ! His Will if comprehends then 'it is I' say not any. Sing someone  
 (egoism)

ताणु होवै किसै ताणु । गावै को दाति जाणै नीसाणु ।  
 power has who power. Sing someone bestowals considering sign.  
 गावै को गुण\* वडिआईआ चारु । गावै को विदिआ  
 Sing someone attributes greatnesses beauty. Sing someone knowledge  
 विखमु वीचारु । गावै को साजि करे तनु खेह ।  
 difficult ascertaining. Sing someone fashions, does the body dust.  
 decorates  
 गावै को जीअ लै फिरि देह । गावै को जायै दिसै दूरि ।  
 Sing someone life takes again gives. Sing someone felt appears distant ;  
 to sight

---

\*For detailed meaning of Guna see vocabulary.

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The law of Karma: "An eye for eye, and a tooth for a tooth"

The law of emancipation from Karma: "But I say unto you not to resist evil (by evil)". For a further exposition of this same law by Jesus see Matt. Chap. 5, and Luke Chap. 6.

See also verse 20 and Appendix.

The theory of Karma makes necessary the conception of Multiple Causation. That is that all things taking place in the world may have multiple sets of causes, some of them seemingly unconnected and independent of each other. The immediate set of causes appear of themselves fully adequate for the results achieved through them, and the remote parallel causes therefore appear nonexistent. See Appendix for a fuller discussion of the phenomena of multiple causation.



Another sings of Him, who perceive Him manifest ever-present.  
 No end is there to the ways He may be described;  
 Though told and told and told again, a million million million times.  
 He showers His gifts, His beneficiaries tire receiving;  
 From eons to eons of their boundlessness partaking.  
 By His Will He directs the course of all,  
 But He Himself in grand detachment glows.

—3

The Lord of All is eternally true, His name is true likewise.  
 His myriad creatures speak of Him in ways infinite.  
 To Him bespeak they, and from Him they beg—  
 The Giver showers His gifts.

\* \* \*

What then shall we lay before Him that we may enter His presence?  
 What words shall our lips bespeak that He may incline towards us?  
 In the ambrosical hour before the dawn \* contemplate his Eternal  
 Name and His greatneses.

By our strivings comes the vesture, by grace † salvation's gates.  
 Revealing thus: the Lord of Truth is all in all Himself.

—4.

\* \* \*

He cannot be installed nor created—  
 Himself His own cause, untouched by the manifestations of His  
 creation.

Those who have served Him have found proof of Him;  
 Singing of Him the repository of all qualities.  
 By singing and listening with love in their hearts;

---

\*Before the dawn (Amrit vela): The period of the day from 2 hours before to day break. This time is here recommended for divine contemplation as the time when nature is at its most peaceful, and also as the most symbolic period of the 24 hours, when nature in brooding silence of meditation gradually unfolds into multiformity in a daily recurring song of creation. This is the period free from the conflict of minds to distract the string of meditation. Moreover it so often happens that one's nearest and dearest ones are impatient of such profitless moonings. This period is then doubly the time when one may indulge in one's taste for abstract fancies without causing offence to esteemable near and dear ones who really have but one's welfare in mind.

\*Name; that by which a thing is known by or understood.

†See note on grace in verse 25.



गावै को देखै हादरा हदूरि। कथना कथी न आवै  
 Sing someone sees manifestly present. Account narrating not comes  
 तोटि। कथि कथि कथी कोटी कोटि कोटि। देदा  
 end; by recounting the narration millions of million million. The Giver  
 दे लैदे थकि पाहि। जुगा जंगतरि खाही  
 gives the receivers exhausted become. Ages from age to age, eatables  
 or to other ages,

खाहि। हुकमी हुकमु चलाए राहु। नानक विगसै  
 consume. He who wills His will directs the way. Nanak ! He rejoices  
 वेपरवाहु। ३। साचा साहिबु साचु नाइ भाखिआ  
 unconcerned. Eternally true Lord eternally true Name\* expressed

भाउ अपारु। आखहि मंगहि देहि देहि दाति करे दातारु।  
 His import endlessly. Bespeak beg give ! give ! gifting does the bestower.  
 फेरि कि अगै रखीऐ जितु दिसै दरवारु। मुहौ कि

Then what before we place by which is seen royal court ? By month what  
 बोलणु बोलीऐ जितु सुणि धरे पिआरु। अमृत वेला  
 talk we speak by which hearing put on love ? The ambrosial time  
 सचु नाउ बडिआई वीचारु। करमी आवै कपड़ा नदरी  
 Eternal Name greatnesses ponder. By actions come vestament by grace

मोखु दुआरु। नानक एवै जाणीऐ ससु आपे  
 emancipation's gates. Nanak ! in this manner, let us know ! all in all Himself  
 thus

सचिआरु। ४। आपिआ न जाइ कीता न होई। आपे आपि  
 the Eternally True. Installed not can created not be. By Himself Himself  
 निरंजन सोइ। जिनि सेविआ तिनि पाइआ मानु। नानक  
 uncontaminated He. He who has served he has received proof. Nanak

गावीऐ गुणी निधानु। गावीऐ सुणीऐ मनि  
 by singing of the qualities the repository. By singing by listening in mind



Casting off sorrow, home they bring joy.

*(It is surmised that the following verse is in answer to a question whether account is not taken of the many deities who in the Hindu conception personify the many manifestations of the attributes of the Almighty ? )*

In the voice of the Teacher \* are the sounds, inspiration, the scriptures  
and all recorded knowledge.

The Teachers voice is all-pervading †.

In the Teacher are all the deities and mother nature.

Even if I know I can not say, not being expressible in words.

But the Teacher hath revealed me this :

"All beings have but one Creator", this let me not forget. —5.

*(The following verse is surmised to be answer to the question as to the efficacy of going on pilgrimages)*

I would gladly bathe in the pilgrimages, if it pleases Him my doing so—

Without His pleasure I would not.

In all the created world I observe, what do beings receive but the  
fruit of action.

But in the mind are varied precious gems—

If heed be given to one lesson of the Teacher ;

The Teacher hath revealed :

" All beings have but one Creator"—this let me not forget. —6.

If one's life-span equalled the ages four, or even ten times that ;

Renowned in all the continents, all men following his lead ;

Although earning great reputation, acquiring fame and acclaim in the  
world,

Yet if he have not His grace, none will succor him.

---

\* See note on Teacher in verse 1.

† The Teachers Voice is all-pervading :

" Find tongues in trees books in the running brook.  
Sermons in stones, and good in everything."

Shakespeare.



रखीए भाउ । दुख परहरि सुख घरि लै जाइ । गुरमुखि नादं  
 keeping love. Sorrow casting off joy home take along. Teacher sounds,  
 initiated inspirations

गुरमुखि वेदं गुरमुखि रहिआ समई ।  
 Teacher initiated recorded knowledge Teacher initiation dwells pervading.

गुरु इसरु गुरु गोरखु वरमा गुरु पारवती माई । जे हड  
 Teacher ~~Vishnu~~ Siva Teacher ~~Siva~~ Vishnu Brahma Teacher Parvati mother. If I  
 जाना आखा नाही कहणा कथनु न जाई । गुरा इक देहि  
 know say do not saying narration not can. The teacher has one given

बुझाई । सभना जीआ का इकु दाता सो मै विसरि न जाई ५ ।  
 revelation. Of all creatures have one giver that I forget not do.

तीरथि नावा जे तिसु भावा विणु भाणे कि नाई करी ।  
 Pilgrimages I would if Him would without by His what for bathing I do?  
 bathe please wishes

जेती सिरठि उपाई वेखा विणु करमा कि मिलै लई ।  
 As much the World created I see without fruit of what obtain to take,  
 action for.

मति विचि रतन जवाहर माणिक जे इक गुरकी सिख सुणी ।  
 Intellect within jewels diamonds rubies if one Teachers' teaching hear.

गुरा इक देहि बुझाई । सभना जीआ का इकु दाता सो  
 The Teacher one given revelation. Of all creatures have one giver that  
 has

मै विसरि न जाई ६ । जे जुग चारे आरजा होर दसुणी होइ ।  
 I forget not do. If ages all four life-span even more ten fold be.

नवा खंडा विचि जाणीये नालि चलै सभुकोई । चंगा नाउ  
 All nine continents in is known along with walk every one. Good name

रखाइकै जसु कीरति जगि लेई । जे तिसु नदरि न  
 being known by fame acclaim in the World receives. If His grace not

आवई त वात न पुछै के । कीटा अंदरि कीटु करि  
 forthcoming then will nor succor any. Insects among an insect makes



Among insects he shall be an insect, for his transgressions found guilty.  
The virtueless He may endow with virtue, those with virtue He may  
exalt.  
None other such know I who can do likewise. .... —7.

(GOD, THE INFINITE TEACHER)

By Thee informed :

Have learnt the adepts, prophets, scholars and the sages ;  
The Earth has learnt to support itself in space ;  
Lands and spheres, and nether regions have found their place ;  
Regions where time cannot reach \* from thee have learnt ;  
But ever radiant are those worshipping Thee,  
Sin and sorrow from Thee have they learnt to dispel. .... —8.

By Thee informed :

Have learnt the deities directing the universe ;  
The ignoble through expressing Thy glory have been enobled ;  
The hidden potentialities of the body unfolded ;  
The knowledge of the sciences, philosophies and religions revealed,  
But ever radiant are those worshipping Thee,  
Sin and sorrow from Thee have they learnt to dispel. —9.

By Thee informed :

Purity, serenity and realization are attained ;  
Sins yielding not to all the pilgrimages are washed away ;  
The study of recorded knowledge bears fruit ;  
Contemplation, spontaneous and unforced enfolds.

---

\* Regions where time can not reach :—

“ But thoughts the slave of life's, and life time's fool ;  
And time that takes survey of all the world  
Must have a stop.



दोसी दोसु धरे । नानक निरगुणि गुणु करे गुणवन्तिआ गुण  
 guilty guilt placed on. Nanak ! ungifted gifted He does the gifted their  
 gifts

दे । तेहा कोइन सुभई जि तिसु गुणु कोइ करे । ७।  
 gives. Like unto Him nobody comes to mind who His speciality anyone could do

सुणिऐ सिध पीर सुरि नाथ । सुणिऐ धरति  
 By listening adepts prophets scholars masters of By listening the earth  
 yoga.

धवल आकास । सुणिऐ दोष लोअ पाताल । सुणिऐ  
 the earth the sky. By listening islands worlds nether regions. By listening  
 supporter

पोहि न सकै काहु । नानक भगता सदा विगासु । सुणिऐ  
 influence not can time. Nanak ! devotees ever joyous, By listening

दूख पाप का नासु । ८ । सुणिऐ ईसर वरमा इंदु । सुणिऐ  
 sorrow sin of destruction. By listening Vishnu Brahma Indra. By listening

मुखि सालाहण मंडु । सुणिऐ जोग जुगति तनि  
 by mouth utter praises inferior persons. By listening yoga practice body's

भेद । सुणिऐ सासत सिमृत वेद । नानक भगता सदा  
 mysteries. By listening the Shastras Smrities Vedas. Nanak devotees ever

विगासु । सुणिऐ दूख पाप का नासु । ९ ।  
 joyous. By listening sorrow sin of destruction.

सुणिऐ सत संतोखु गिआनु । सुणिऐ अडसठिका  
 By listening purity of life contentment realized By listening the 68's (triaths)  
 knowledge.

इसनानु । सुणिऐ पडि पडि पावहि मानु । सुणिऐ  
 bathing. By listening studying studying receive they honour. By listening

लागै सहजि धिआनु । नानक भगता सदा विगासु । सुणिऐ  
 become<sup>s</sup> spontaneous meditation, Nanak ! devotees ever joyous. By listening  
 applied



~~Countless Thy devotees, meditating on Thy attributes and knowledge of Thee~~

But ever radiant are those worshipping Thee,  
Sin and sorrow from Thee have they learnt to dispel. —10.

By Thee informed:  
Acquired are all the talents and skills ;  
Heads spiritual and temporal receive their power ;  
The blind find out the way ;  
The unfathomable stands revealed.

But ever radiant are those worshipping Thee ;  
Sin and sorrow from Thee have they learnt to dispel. —11.

(THE REALIZATION OF HIS NAME)

The manner of realization of His name cannot be explained.  
Those who attempt, repent it afterwards.  
There is not the paper, pen or writer to transcribe ;  
Even were scholars gathered deliberating over it.

So gleaming-pure, illusion-free is His name,—  
Only those realizing can know the like of it. —12.

By realization of His name—

Intelligence and reason awake to consciousness ;  
Awareness of the universe is attained ;  
Illusion and delusion fail to assail ones head ;  
To go along with Yama \* one has no need.

So gleaming pure, illusion-free is His name,—  
Only those realizing can know the like of it. —13.

---

\* Yama : The God of death, e.i. one is no longer a slave to rebirths but a free agent.

† Reward and punishment; Heaven as a reward for good actions, Hell for bad ones. But both involve bondage to action or in other words bondage to Karma.



दूख पापका नासु । १० ।

sorrow sin's destruction.

सुणिऐ सरा गुणा के गाह । सुणिऐ सेख पीर

By listening all qualities of acquirement ; By listening elders religious teachers

पातिसोह । सुणिऐ अंधे पावहि राहु । सुणिऐ हाथ

kings ; By listening the blind get the way. By listening measurable

होवै असगाहु । नानक भगता सदा विगासु । सुणिऐ

becomes the unfathomable, Nanak ! devotees ever joyous, By listening

दूख पापका नासु । ११ ।

sorrow sin's destruction.

मंने\* की गति कही न जाई । जे को कहै

Realization of mode described not can ; If someone describes

पिछै पछुताइ । कागदि कलम न लिखणहार । मंने का बहि करनि

afterwards repents. Paper pen nor writer : Realization of sitting do in conclave

विचारु । ऐसा नामु निरंजनु होइ । जे को मंनि जाणै मनि कोई । १२ ।

discussion. Like name uncontaminated is ; If one realizes knows in mind he. to this

मंनै सुरति होवै मनि बुधि । मंनै सगल भवन

By realization consciousness becomes mind reason. By realizing all world or conscious

की सुधि । मंनै मुहि चोठा न खाइ । मंनै

of perception ; By realization on mouth bruises not undergo. By realization

जम कै साथि न जाइ । ऐसा नामु निरंजनु होइ । जे को

Yama accompany not go. So Name uncontaminated is : If one

---

\* *Manne* = realising, following after *sumiye* = listening. The first stage being listening or receptivity ; the second being the digesting or realising in the mind the fruit of the receptions received.



By realization of His name—

Naught can impede the way ;

One enters His presence honoured ;

One trudges not the path of reward and punishment †

Becoming as one does, kin to the Great Judge \* himself.

So gleaming pure, illusion-free is His name—

Only those realizing can know the like of it.

—14.

By realization of His name—

Is attained the gate of emancipation ;

Succor is brought to one's kith and kin † ;

Oneself doth swim and those who follow him ;

To go a-begging one has no need.

So gleaming pure, illusion-free is His name—

Only those realizing can know the like of it.

—15.

† See page 12 bottom.

\* Kin to the Great Judge himself: The Great Judge: the God of Justice. This is a conception of the mechanism for adjudging the fruit of action. We may according to our inclination conceive it as a great, wise, all informed and all-knowing Being, gifted with stupendous intellect who adjudges what every one shall receive as the consequences of the action they commit. Another conception of the God of Justice may be likened to that of a gigantic calculating or computing machine, world encompassing in its scope, into which the record of all actions committed pour in continually and emerge computed to a nicety the manner in which the result of action is to be allocated. Those who have given study to the manner in which this allocation of the fruit of action is consummated, can not fail to have been forcibly struck with the realization of a high intelligence at work ; at times adopting original and novel procedures, often spiced with a sence of humour. (See Appendix for a few illustrations.)

'Kin to the Great Judge' may thus come to mean that one becomes in a position to decide the manner in which the result of action is to be allocated to oneself or on other beings. Thus the conception of Great Judge would resolve into the world-encompassing computing machine above cited in which many distinct personalities and entities contribute their labour, all working in perfect harmony as parts of the computing machine, or alternately as a presiding judge assisted by many assistants, and occasionally by great co-equals, all likewise working in a harmony such as cannot be conceived in this world of ever-conflicting interests.

† Ones kith and kin may be ones own family, ones country or people, or the people of the whole world, depending on ones outlook.



मंनि जाणै मनि कोइ । १३ ।

realizes knows in mind he,

मंनै मारगि ठाक न पाइ । मंनै पति सिउ

By realization on the way hindering not find. By realization honour, with  
or the master

परगटु जाइ । मंनै मगु न चलै पंथु । मंनै

appear before goes. By realization path not walks the way. By realization  
or undisguised

धरम सेती सनबंधु । ऐसा नामु निर'जनु होई । जे को मंनि

god of justice with association. So name uncontaminated is; If one realizes

जाणै मनि कोइ । १४ ।

knows in mind he.

मंनै पावहि मोख दुआरु । मंने परवारै

By realization they receive emancipation's portal. By realization family's

साधारु । मंनै तरै तारे गुरु सिख । मंनै

redemption. By realization swims causes to teacher his By realization  
swim disciples.

नानक भवहि न भिख । ऐसा नामु निर'जनु होइ । जे को मंनि

Nanak! he roams not begging. So name uncontaminated is, If one realizes

जाणै मनि कोइ । १५ ।

knows is mind he.

पंच परवाण पंच परधान । पंचै

The illumined accepted the illumined the chief ones The illumined

पावहि दरगहि मानु । पंचै सोहदि दरि

receive in Gods presence honour. The illumined grace His presence



The illumined ones  
Have found acceptance, they are the masters ;  
Receiving honour in the Kingdom of Heaven ;  
Like kings thy grace His presence—  
The Infinite Teacher their sole contemplation.

By relating and by their consideration—  
The Creator's works can not be enumerated.  
The offspring of duty and compassion,  
Is the one who bears the burdens of the worlds ;  
Contentment in his path ordained his guiding principle.  
He who realises this will know the truth.  
How but so—what burden's not on the supporter  
There are other worlds, and still countless others beyond—  
Under their weight who else has strength ?

\* \* \* \*

On Earth life is of myriad kinds, hues and names—  
Yet by a continuous flowing pen have all been writ \*  
Could anyone transcribe this writing—  
What a mighty document t'would be !  
What power and what beauty ;  
What countless gifts, who to estimate them ?  
With a word He caused the manifestations of existence,  
From it sprang a hundred thousand streams.  
Who can describe His created nature ?  
Should I not be lost in reverant wonder once for all ?  
Whatever pleases Thee is good O Lord !  
Thou art ever inviolate O Formless One !

—16.

\* "Consider oftentimes the bond that knits all things together in the world-order and their mutual relationships. All things as it were inter-twined, all are in so far mutually near ; for things follow things in order as the result of the continuous vibration that thrills through all and the unity of all beings."

—Marcus Aurelius.



राजानु । पंचा का गुरु एकु धियानु । जे को  
 like kings. The illumined have the Teacher their sole contemplation If one  
 कहै करै वीचारु । करते कै करणै नाहीं सुमार । धौलु  
 say doing thought. The Creator's works not countable. Earth-supporter  
 धरमु दइआ का पूतु । सतोखु थापि रखिआ जिनि सूति ।  
 duty compassion's offspring. Contentment established he who has a line of  
 conduct.\*

जे को बुझै होवै सचिआरु । धवलै उपरि  
 If one comprehends becomes truth apprehending. Earth-supporter upon  
 केता भारु । धरती होरु परै होरु होरु । तिसते भारु  
 how much burden? World others beyond others others; Their's weight  
 तलै कवणु जोरु । जीअ जाति रंगा के नाव ।  
 under whose strength? Living beings races colors, kinds how many names.  
 सभना लिखिआ बुड़ी कलाम । एहु लेखा लिखि  
 All of them written by constant motion writing. This account write down  
 जाणै कोइ । लेखा लिखिआ केता होई । केता ताणु सुआलिहु  
 knows who. Account written how much will be? How much power commen-  
 dable  
 रूपु । केती दाति जाणै कौणु कूतु । कीता पसाउ एको  
 form? How many gifts does know who measuring? Created extension by one  
 कवाउ । तिसते होइ लख दरिआउ । कुदरति कवण कहा विचारु ।  
 word; By it became a lac rivers. Nature who describe by pondering?  
 वारिआ न जावा एक वार । जो तुधु भावै साई भली कार ।  
 Sacrifice not I be once for all? What Thee is pleasing the same good doing.

\*These lines delineate the images of Christ and Buddha and so many other noble souls—"they who support the burdens of the worlds, the offspring of duty and compassion, contentment in their path ordained their guiding principle" In this labour of duty and compassion whatever befall them of good or ill, pleasant or painful, they accept in contentment, in willing acquiescence. In this "Santokh" is exhibited the highest degree of the exercise of the sublimest reasoning faculty—in the clear discernment of the absolute rightness and justice of the ways of God. In

(Continued on bottom of Page 18)



Countless worship Thee with meditation or love ;  
 Countless worship Thee with rites or fiery penances ;  
 Countless recite the Vedas or other scriptures ;  
 Countless are the recluses, in mind indifferent to the world ;  
 Countless are Thy devotees, meditating Thy attributes and knowledge  
 of Thee ;  
 Countless are vowed to purity, countless the givers, giving themselves  
 and theirs away ;  
 Countless the warriors who endure the bite of steel ;  
 Countless the sages with minds in absorption stringed.  
 Who can describe Thy created nature ?  
 Should I not be lost in reverant wonder once for all ?  
 Whatever pleases Thee is good O Lord !  
 Thou art ever inviolate O Formless One !

—17

Countless are the fools and the grossly blind ;  
 Countless are the thieves and the scurvy-minded ;  
 Countless are the tyrants working their oppressive will ;  
 Countless are those who cut throats, making killing a profession ;  
 Countless are the sinful, passing lives in deeds of sin ;  
 Countless are the liars, scattering their litters of lies ;

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(Continued from Page 17)

the hour of his greatest and most poignant trial, in the garden of Gethsemane, Christ gave the finest example of this dynamic acceptance of the divine will and contentment with it. But for just a moment he was shaken by the full realization of the terrible sacrifice required of him and he begged his Father if this bitter cup might not be taken from him. But immediately he regained his balance—"nevertheless not as I will, but as thou wilt".

If we like we could understand by the words "the earth supporters" the legions of the 'Harmless Drudges'—"they who bear the burdens of the world, contented in their drudgery"—without desire for recompense. Like true artists they do good for its own sake, and their joy lies in the labour they so cheerfully perform. See *Appendix for a consideration of the 'Harmless Drudges'*.



तू सदा सलामति निर'कार । १६ ।

Thou ever inviolate Formless One.

असंख जप असंख भाउ । असंख पूजा असंख  
Countless meditate countless love; countless ritual worship countless

तप ताउ । असंख गरंथ मुखि वेद पाठ । असंख  
penance fiery; Countless scriptures by mouth Vedas reciting; Countless

जोग मनि रहहि उदास । असंख भगत गुण गिआन  
jogis in mind dwelling indifferent; Countless devotees attributes wisdom

बीचार । असंख सती असंख दातार ।  
contemplate; Countless vowed to purity countless opened-handed givers.

असंख सूर मुह भख सार असंख मोनि लिवलाइ तार ।  
Countless warriors face eat iron. Countless sages minds in absorption stringed

कुदरति कवण कहा बीचारु । वारिआ न जावा एक वार । जो  
Nature who describe by pondering Sacrifice not I be once for all? What

तुथु भावै साई भतो कार । तू सदा सलामति निर'कार । १७ ।  
Thee is pleasing the same good doing. Thou ever inviolate Formless One!

असंख मूरख अंध घोर । असंख चोर हराम खोर ।  
Countless fools blind grossly. Countless thieves living by unlawful means.

असंख अमर करि जाहि जोर । असंख गल वढ  
Countless tyrants work out oppression. Countless throat-cutters

हतिआ कमाहि । असंख पापी पापु करि जाहि । असंख कूडिआर कूडे  
killing they earn. Countless sinners sin work out Countless liars lies

फिराहि । असंख मलेख मलु भखि खाहि । असंख  
scatter about. Countless the unclean filthy food eat. Countless

बिदकु सिरि करहि भारु । नानकु नीचु कहै बीचारु ।  
caluminators head they take on burden, Nanak the lowly says his thoughts.

वरिआ न जावा एक वार । जो तुथु भावै साई भली  
Sacrifice not I be once for all. What Thee is pleasing the same good

\*to eat iron = to endure the bite of steel.



Countless are the unclean, uttering and quaffing filth ;  
Countless are the caluminators, loading their heads with calumny.

Thus Nanak the lowly\* utters these thoughts,  
Thou art ever inviolate O Formless One !

—18

Countless are the names and places ;  
Countless are the worlds stretched out beyond reach.  
By attempting to count the countless, the head is oppressed by load.

\* \* \* \*

By words the name of God is uttered, His glories sung.  
By words knowledge, songs and the talents find expression.  
By words are compositions written or uttered ;  
The destinies of men are by words described.  
But He who has ordained all this is not compassable by words.  
As wide as is His creation, is His Name suffused therein.  
Without His name, there's no place.

Who can describe Thy created nature ?  
Should I not be lost in reverant wonder once for all ?  
Whatever pleases Thee is good O Lord !  
Thou art ever inviolate O formless One !

—19

If hand, feet or body be mired,  
Washing in water removes the dirt.  
If cloth is soiled by body exudations;  
Applying soap is it washed clean.  
If mind is soiled by evil doings;  
In the rich purity of His Name it's cleaned.

\* \* \* \*

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\* Nanak the lowly : A timely warning also voiced by Christ, against harbouring the age-old pious blasphemy "I thank Thee O Lord, that I am not like unto one of those." Moreover it enunciates the great truth that to the extent we contemplate evil and wickedness, do we ourselves partake of those qualities. But what is good or bad? See verse 20 and Appendix for an answer of this vexed question.



कार । तू सदा सलामति निरंकार । १८ ।

doing. Thou ever inviolate Formless One!

असंख नाव असंख थाव । अगंम अगंम  
Countless names countless places. Inaccessible incomprehensible

असंख लोअ । असंख कहहि सिरि भारु होइ । अखरी  
countless worlds. Countless describing head burdened becomes. By words

नामु अखरी सालाह । अखरि गिआनु गीत गुण  
His name by word His praises. By words knowledge songs talents

गाह । अखरी लिखणु बोलणु वाणि । अखरा सिरि  
acquired. By words writing down speaking inspiration By words by means of  
composition

संजोगु वखाणि । जिनि एहि लिखे तिसु सिरि नाहि ।

association of beings described. He who this written on His head is not.

जिव फुरमाए तिव तिव पाहि । जेता कीदा तेता नाउ । विणु

As He ordains so so receive. As much creation so much name. Without

नावै नाही को थाउ । कुदरति कवण कहा वीचारु । वारिआ न

His name not any place. Nature who describe by pondering? Sacrifice not

जावा ऐकवार । जो तुधु भावै साई भली कार । तू

I be once for all. What Thee is pleasing that same good doing. Thou

सदा सलामति निरंकार । १९ ।

ever inviolate Formless one.—19

भरीऐ हथु पैरु तनु देह । पाणी धोतै उतरसु खेह ।

If soiled hands feet torso body. By water washed comes off dirt.  
are

मूत पलीती कपडु होइ । दे सबूण लइऐ ओहु धोइ । भरीऐ

Urine defiled clothing if be, Applying soap take it to wash. Soiled

मति पापा कैसंगि । ओहु धोपै नावै कै रंगि ।

intellect sins with, That wash with name's dye.



'Virtuous, sinner'—so describe do not !

By doing actions, the record thereof you take along.

Yourself you sow, yourself so too you reap ;

And thus constrained you come, you go !

—20

Sacred ablution, penances, pity\* and the giving of alms—

Of themselves afford but honour slight.

But listening to, realising and accepting with love His Name ;

In the inner purificatory stream the soul is laved.

\*

\*

\*

\*

All virtues are Thine, none are in me—

But without these, worship cannot be.

Bestow Thou then, and accept a beggar's benison :

"Thou art Truth Eternal, All Beauty, ever in Bliss art Thou ! "

\*

\*

\*

\*

Which that time ? the hour, the date, the day ?

The season, the month ; that form was first evolved ?

That time the Pundits do not find written in their Puranas.

Nor do the Qazis, find it recorded in their Quran.

The Creator who made this Universe can know alone Himself !

\*

\*

\*

\*

---

† Pity : " Pity in a man who lives under the guidance of reason is in itself bad and useless.....a man who lives according to the dictates of reason endeavours as far as possible not to be touched by pity. He who rightly knows that all things follow from the necessity of divine nature, and come to pass according to the eternal natural and regular laws will find nothing that is worthy of hatred, laughter or contempt, nor will he deplore any one ; but as far as human virtue can go, he will endeavour to act well, as people say, and to rejoice. To this must be added that he who is easily touched by the emotions of pity, and is moved to tears at the misery of another often does something of which he afterwards repents : both in as much as we can do nothing according to emotion which we can certainly know to be good, and inasmuch as we are easily deceived by false tears. I am speaking here expressly of a man who lives under the guidance of reason. For he who is moved neither by reason nor pity to help others is rightly called inhuman for he seems to be dissimilar to man."—Spinoza.



पुंनै पायी आखणु नोइ । करि करि करणा लिखि  
The virtuous sinner so describe do not ! By doing actions written record

लै जाहु । आपे बीज आपे ही खाहु । नानक हुकमी  
take away you. Yourself sow yourself so too you reap. Nanak ! constrained

आवहु जाहु । २० ।  
you come you go.

तीरथु तपु दइया दतु दानु । जे को पावै  
Pilgrimages devout austerities pity giving charity, If one receives  
तिल का मानु । सुणिआ मंनिआ मनि कीता भाउ । अंतरि  
a tiny amount of honour. Listened realized in mind done love ; Within  
गति तीरथि मलि नाउ । सभि गुण तेरे मै नाही कोइ ।  
attained holy place dirt, rub bathe. All virtues thine mine not any,  
विणु गुण कीते भगति न होइ । सुअसति आथि बाणी  
Without virtues doing worship not can be. Banediction ! beggar utternce  
बरमाओ । सति सुहाणु सदा मनि चाउ । कवणु सु वेला  
brahmin-like.\* Truth eternal beauty ever in mind bliss. Which that time  
वखतु कवणु कवणु थिति कवणु वारु । कवणि सि रुती माहु कवणु  
hour which, which date, which day ? Which that season month which  
जितु होआ आकारु । वेल न पाइआ पंडती जि होवै लेखु  
when became forms ? Time not found scholars that become written  
पुराणु । वखतु न पाइओ कादीआ जि लिखनि लेखु कुराणु ।  
in Puranes. Hour not found Qazis that written down writing in Quran.  
थिति वारु न जोगी जाणै रुति माह न कोई । जा करता  
Date day not Yogis know, season month not any. That Creator

\* This appears to be the correct rendering of this line. The true sense of this previously very obscure line was discovered by Bhi Vir Singh a few years back. Because of its obscurity all sorts of mystic meanings have been ascribed to it ; but they all involve stretching the meaning unwarrantably.



How to say, how eulogise, how know and how describe ?  
How many attempt to say : each one cleverer than the rest.  
The Lord is great, His Name is great, by whom this All is made ;  
Whosoever regards himself a knower, will not look well hereafter.—21

Worlds in their hundred thousands stretch out beneath and above.  
Searching for the limits, the Vedas wearied, say 'there's but one thing'.  
'Eighteen thousand', say the Moslem books, 'yet basically one  
substance'.

If means of writing down were available could we write down,  
But all writing is finite, perishable.  
Call It but Vast, He knows alone Himself. — 22

Rapt in adoration His worshippers have lost separate consciousness.  
Like unto rivers and flood waters pouring into the ocean, they lose  
themselves in Him

Nay not even like unto the Ocean is He the King of Kings !  
Not even the Ocean with its mountains of wealth embosomed in it,  
Can be the equal of the little ant that forgets Him not ! — 23

(THE INFINITY OF GOD)

No end is there :—

To His attributes, nor of their telling ;  
His doings, nor of His gifts ;  
To seeing nor to hearing ;  
No end to His intents.  
Nor of the forms He has created ;  
Nor of the here and there  
To know the end how many entreat in anguish,



सिरठी कउ साजे आपे जाणै सोई। किव करि आखो किव सालाही  
 creation has fashioned Himself knows He. How to say how eugolise  
 किउ वरनी किव जाणा। नानक आखणि सभु को आखै इकदू  
 to describe how I to know ? Nanak to say every one says than one  
 इकु सिआणा। वडा साहिबु बडी नाई कीता जाका होवै। नानक  
 each other cleverer. Great Lord great name creation of whose is. Nanak !  
 जेको आपौ जाणै अगै गइआ न सोहै। २१।  
 if anyone by himself knows hereafter on going doesnot look well.

पाताला पाताल लख आगासा अगास। ओड़क ओड़क  
 Nether regions nether regions lacs skies beyond skies, Limits limits  
 beyond

भालि थके वेद कहनि इक बात। सहस अठारह कहनि  
 searched wearied Vedas they say but one thing. Thousand eighteen say  
 have

कतेवा असुलू इकु धातु। लेखा होइ न लिखीऐ  
 the Moslem books basically one substance Means of if be then we write  
 or sustainer. recording

लेखै होइ विणासु। नानक वडा आखीऐ आपे जाणै  
 writing. are destructible. Nanak great do you say by Himself knows  
 आपु। २२।  
 Himself.

सालाही सालाहि एती सुरति न पाइआ। नदीआ  
 Extolling extolling 'this much' consciousness not they grasp. Rivers  
 अतै वाह पवहि समुंदि न जाणैअहि। समुंद साह सुलतान  
 and flood waters falling into ocean not are noticed. Ocean king emperor  
 or discerned.

गिरहा सेती मालु धनु। कीड़ी तुलि न होवनी जे तिसु  
 mountains along with goods wealth. Ant equal not can be if Him  
 मनहु न वीसरहि। २३।  
 from mind not forgets.



Yet the end they cannot find.  
 This immensity none can fathom—  
 As vast as one recounts, yet vaster still it grows.  
 The Lord is great, His place is high ;  
 On this high eminence is His high Name.  
 If as high some one can be,  
 Such alone can know this height.  
 Of His own extent He alone can know,  
 His gifts are of His grace and compassion.

—24

So many His bestowals, they baffle enumeration.  
 Great is the Bestower, with not a grain of avarice.  
 Countless mighty warriors beg of Him,  
 And countless others too many to conceive.  
 How many waste their gifts in dissipation and of surfeit are wrecked.  
 How many receive and disavow ;  
 How many fools eat on and on \* ;  
 How many are ever a prey to misery and hunger :  
 Such also are of Thy bestowal, O Bountiful !  
 Release from bondage is of Thy mercy† ;

---

\*Suffer the consequences of their acts.

† It is true that all that happens to us is as the result of previous actions of ours. Agony and suffering are consequently results of agony and suffering we have inflicted on others. But for one this suffering may be simply the path to further degradation, while in a Christ it may be transformed into a banner of triumph and a constant inspiration to all mankind. While this illustration of Christ is an extreme example there is an infinitude of intermediate stages.

Beings are so encompassed and dependent on environment that seemingly trivial differences therein may mean the world of difference in the results. There is the tremendous factor of the medium in which a being is born which in turn is dependent on a variety of factors, such as race, heredity, food, climate, health or the want

*Continued on foot of p. 28.*



अंतु न सिफती कहिण न अंतु । अंतु न करणै देणि न  
 End not attributes telling no end. End not doing giving no  
 अंतु । अंतु न वेखणि सुणणि न अंतु । अंतु न जापै क्रिया मनि  
 end. End not seeing hearing no end. End not appears what in mind  
 मंतु । अंतु न जापै कीता आकारु । अंतु न जापै पारावारु ।  
 intention. End not appears created forms. End not appears the expanse\*.  
 अंतु कारणि केते विललाहि । ताके अंत न पाए जाहि । एहु  
 End because of how many wail in anguish. Its end not find can. This  
 अंतु न जाणै कोइ । बहुता कहीए बहुता होइ । वडा साहिबु  
 end not knows anyone. Vast we tell yet vaster becomes. Great Lord  
 ऊचा थाउ । ऊचे उपरि ऊचा नाउ । एवडु ऊचा होवै कोइ ।  
 high place. High eminence upon high Name. So much high if be anyone.  
 तिसु ऊचे कउ जाणै सोइ । जे वडु आपि जाणै आपि  
 That High One to know the same, As great Himself knows He Himself  
 or He Himself

आपि । नानक नदरी करमी दाति । २४।  
 by Himself, Nanak ! by grace by compassion gifts.

बहुता करमु लिखिया ना जाइ । वडा दाता तिलु न  
 So much generosity written not can be. Great giver grain not  
 तमाइ । केते मंगहि जोध अपार । केतिया गणत  
 avarice. How many ask from Him warriors innumerable How many counting  
 or unsurpassed.  
 नही वीचारु । केते खपि तुटहि वेकार । केते लै लै  
 not ascertainable. How many wreck break dissipations. How many take take  
 मुकरु पाहि । केते मूरख खाही खाहि । केतिया दुख  
 disavowing become. How many fools eat eat.† How many are misery

\* or the nearer and the further sides

† Khahi khah = to undergo the consequences of their acts.



More than this no one can say.

If some fool asserts he can :

Confounded to his face shall he find himself.

"He Himself doth know, and of Himself bestows" :

A few do so affirm, but so very few.

On whom He bestows the extolling of His glories,

Of emperors, emperor is he.

—25

(CONCERNING THE PERSON ON WHOM HE HAS BESTOWED THE EXTOLLING OF  
HIS GLORIES.)

Priceless are his talents and his commerce in them.

Priceless are the merchants who trade with him, priceless their stock-  
in-trade.

**Priceless** are those who come to buy and those who take away.

With love priceless they permeate themselves, beyond price becoming.

Priceless his religion, and priceless his congregation.

Priceless are his scales and his weights for weighing.

Priceless are his bestowals and priceless are his signs.

Priceless are his doings and priceless his utterances.

The pricelessly beyond price is He Himself indescribable.

\* \* \* \* \*

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*Continued from p. 26*

thereof, injuries etc. etc. A being is therefore powerless except in so far as it receives power from the Supreme Giver.

Although many of the environmental factors mentioned above are attributable in some way or the other to the complex functionings of Karma; yet Karma is not all in all. There are factors reaching beyond Karma with the aid of which beings can rise superior to it. This collectively is termed divine grace, and may reveal itself in many ways. Most usually however through the intervention of another being who is likewise the recipient of grace.



भूख सद मार । एहि भि दाति तेरी दातार । बंदि  
 hunger ever castigated. This also gift Thine O bountiful ! Bondage  
 खलासी भाणै होइ । होरु आखि न सकै कोइ । जेको  
 release God's will become by. More say not can anyone. If any

खाइकु आखणि पाइ । ओहु जाणै जेतीआ मुहिखाइ ।  
 presumptuous fool saying tries ; he shall know how much eat his own words\*

आपे जाणै आपे देइ । आखहि सि भि केई  
 "He Himself knows Himself bestows." Affirm so those but among many  
 केइ । जिसनो बखसे सिफति सालाह । नानक पातिसाही  
 a few. On whom He bestows His glories extolling. Nanak ! of emperors

पातिसाहु । २५ ।

emperor (he).

अमुल गुण अमुल वापार । अमुल वापारीए अमुल  
 Priceless qualities priceless trading. Priceless traders priceless  
 भंडार । 'अमुल आवहि अमुल लैजाहि । अमुल भाइ  
 merchandise. Priceless who come priceless who take away. Priceless love

अमुला सनाहि । अमुल धरमु अमुल दीवाणु ।  
 priceless become permeated. Priceless religion priceless congregation.

अमुल तुडु अमुल परवाणु । अमुल बखसीस अमुल नीसाणु ।  
 Priceless scales priceless weights. Priceless bestowals priceless signs.

अमुल करमु अमुल फुरमाणु । अमुलो अमुल आखिआ  
 Priceless graciousnesses priceless commands. Pricelessly beyond price described  
 or doings or utterances

न जाइ ।

not can be.

\* Eat his own words = to be confounded to his face.



Those who set out recounting, wrapped in meditation :  
 Vedas Puranas and revealed scriptures recount,  
 And those who read and dissert thereon.  
 Brahma, Indra and other deities recount,  
 And Krishna \* with his Gopikas †  
 Shiva and the adepts recount.  
 And the many Buddhas ‡ by Him created.  
 The giants and the gods recount ;  
 Scholars, sages and anchorites.  
 How many are those who recount, how many try,  
 How many depart recounting  
 Were still as many more created,  
 Recounting but a fragment could they achieve.  
 As great as pleases Him He can appear ;  
 He alone can know His full extent.  
 If some babbler presumes, him an arrant fool adjudge. —26  
 Which the porch and which the mansion,  
 Where Thou sittest minding the All ?  
 Sound the instruments and songs, multiform and countless ;

---

\* Govind = cowherd, an appellation of Krishna. It is interesting to compare Krishna the good cowherd with Christ the good shepherd. For a discussion on the historicity of Krishna see appendix.

† Gopikas = cowherdesses, the girl friends of the Krishna of tradition. It is a term which may include all the female devotees of Krishna, or essentially the female devotees of Christ, the original of Krishna. (Christos Ioudaioi pronounced Youdaioi = Krishna Yadava. Christos Ioudaioi is the Greek for Christ the Jew). See appendix.

‡ Buddhas = enlightened ones.



आखि आखि रहे लिव लाइ । आखहि वंद पाठ  
 Recounting recounting immersed in contemplation. Recount Vedas readings  
 पुराण । आखहि पड़े करहि वखियाणु । आखहि वरमे आखहि  
 Puranas. Recount who read and do dissertation. Recount Brahma recount  
 इंद । आखहि गोपी तै गोविंद । आखहि ईसर आखहि सिध ।  
 Indra. Recount Gopis and Krishna Recount Shiva recount the adepts.  
 आखहि केते कीते बुध । आखहि दानव आखहि देव ।  
 Recount how many created Buddhas. Recount demons recount Gods.  
 आखहि सुरिनर मुनिजन सेव । केते आखहि आखणि पाहि ।  
 Recount brahmins sages Jains. How many recount recounting endeavour.  
 केते कहि कहि उठि उठि जाहि । एते कीते होरि करेहि ।  
 How many recounting rise rise depart. As many created more if He create.  
 ता आखि न सकहि केई केइ । जेवडु भावै तेवडु  
 Then recount not can among much a bit. As great He likes so great  
 होइ । नानक जाणै साचा सोइ । जे को आखे बोलुविगाडु ।  
 can be, Nanak ! knows the True One He only. If any says babblers ;  
 ता लिखीए सिर गावारा गावारु । २६।  
 Then write on his head a dolt of dolts.  
 or to be adjudged

सो दरु केहा सो घरु केहा जितु बहि सरव समाले ।  
 That porch which, that mansion which, where seated the All lookest after Thou.

वाजे नाद अनेक असंखा केते वावण हारे । केते  
 Music played sound multiform countless how many the musicians. How many  
 or instruments  
 राग परि सिउ कहिअनि केते गावणहारे । गावहि तुहने  
 melodies, airs together with, being voiced, how many the singers. Sing to Thee



How many the minstrels !

How many melodies and airs, how describe the many singers ?

To Thee sing wind, water and fire, at Thy porch sings the Lord of  
Justice.

Sing the recording angels, recorders of beings' inmost actions ,

On which the Lord of Justice\* ponders.

Sing the Lords of Creation and Dissolution,

With their Goddesses arrayed in loveliness.

Sing the chief of the gods on his throne,

With his court of attending gods.

Sing the adepts in meditation wrapped,

Sing the thinkers reflecting.

Sing the disciplined, vowed to purity and contentment.

Sing the valorous strong of heart.

Sing the scholars, prophets and teachers of ages all,

Reciting their books and scriptures.

Sing the enchantresses, the heart-entrancers—

Of heaven, earth and nether regions.

Sing the gems Thou has created,

Holy lands and rivers roll in music.

Sing the warriors, heroes of mighty prowess,

Sing the multiformity of life created.

Sing the continents, the spheres, the universes,

As Thou hast created and installed.

Those on whom Thou art inclined sing Thee—

The host of Thy devotees, immersed in Thy love.

How many more sing Thee, whom I recollect not—



पउण पाणी वैसंतरु गावै राजाधरमु दुआरे । गावहि चितु गुपतु लिखि  
 air water fire, sing God of Justice at gate. Sing souls secrets write down  
 जाणहि लिखि लिखि धरमु विचारे गावहि ईसर वरमा  
 know who, written record God of Justice considers, Sing Shiva, Brahma,  
 देवी सोहनी सदा सवारे । गावहि इंद इंदसणि  
 goddesses appearing beautiful, from ever adorned. Sing Indra on Indra's throne  
 or in loveliness arrayed

बैठे देवतिआ दरि नाले । गावहि सिध समाधि  
 seated gods assembly together with. Sing Siddhas profound meditation  
 (adepts)

अंदरि गावनि साध विचारे । गावनि जती सती सतोखी\*  
 in, sing sadhus deliberating. Sing the passion the vowed the contented  
 restrained, to purity, ones,

गावहि वीर करारे । गावनि पंडित पंडनि रखीसर जुग जुग वेदा  
 sing herces strong, Sing scholars reading, prophets ages ages scriptures  
 or of all ages

नाले । गावहि मोहणीआ मनु मोहनि सुरंगा मळ पइआले ।  
 together with. Sing charmers heart captivating, heaven, earth, nether regions,

गावनि रतन उपाय तेरे अठसठि तीरथ नाले । गावहि  
 Sing gems created by Thee sixty-eight pilgrimages together with. Sing

जोध महाबल सरा गावहि खाणी चारे । गावहि खंड  
 warriors of mighty prowess, sing four orders of terrestrial Sing continents,  
 life†.

मंडल वरमंडा करि करि रखे धारे । सेई तुधुनौ गावनि  
 spheres, universes, after creating placed sustained. Those same of Thee sing

\*Santokhi = those contented with the divine Will : the satisfied ones. See note on verse 16 pages 17 and 18

†Four orders of terrestrial life, see *khani* ia glossary.



How to describe them ?  
 He himself, the eternally true Lord,  
 Eternally true the glory of His Name!  
 He is, will be, not born, nor perishing ; The Author of Creation—  
 In multifarious kinds of forms, hues and varieties  
 Of beings created in this world of change.  
 Creating and sustaining His own creation ;  
 He surveys as befitting His glory.  
 He does as pleases Him, None can command Him.  
 He is the emperor, the Supreme Lord of All—  
 O to live in sublimation to His grand purpose !

—27

*(In the next four verses follow a reply addressed to the Yogis, the wandering monks of Nanak's day, who held a position of importance comparable to that held by the monks during Europe's "Dark Ages." These Yogis on several occasions made strenuous efforts to persuade Nanak to enter their fold).*

As the wooden earrings of Yoga have I adopted contentment ;  
 Shame of begging my bowl and wallet ;  
 Contemplation, my body smearing ashes ;  
 Remembrance of death, my cassock ;  
 Purity of body my practice of yoga ;  
 Clear apprehension my staff.  
 My Yogic order, comradeship with all—  
 Conquest over mind, my conquest of the world.  
 My homage to Him alone\* —

---

\* "My homage to Him alone"—Nanak recognised no homage to any human except homage to the gifts vouchsafed to a person by the Infinite Giver. It was never Nanak's intention that he himself should ever become the object of worship or homage of others and in so many places in the Granth has he stressed the point that apart from the gracious favour of the Infinite Being, himself he is of but little account. But quite understandably although unfortunately, later Sikhs like the

*(Continued on page 36)*



जो तुधु भावनि रते तेरे भगत रसाले । होरि केते  
 who Thee as please, immersed Thine devotees beautiful, Others how many  
 or hosts

गावनि से मै चिति न आवनि नानकु किआ वीचारे । सेई  
 sing, who my memory not come, Nanak ! what consider. He only,  
 सेई सदा सचु साहिवु साचा साची नाई । है भी होसी  
 He only, ever true Lord, Truth eternal true His name. Is, also will be,  
 जाइ न\* जासी रचना जिनि रचाई । रंगो रंगी भाति करि करि  
 born nor perishing creation who has created. Multifform kinds, evolved  
 जिनसी माइआ जिनि उपाई । करि करि वेखै कीता  
 variety-form† physical world‡ who produced. Creating beholds workmanship  
 आपणा जिव तिसदी वडीआई । जो तिसु भावै सोई  
 his own, as befitting His glory. That which to Him is agreeable, that same  
 करसी हुकमु न करणा जाई । सो पातिसाहु साहा पातिसाहिवु  
 He will do, command not do can, He emperor, of kings supreme  
 emperor,

नानक रहणु रजाई । २७।

Nanak ! dwell in conformity to His Will

मुंदा संतोखु सरमु पतु भोली धियान की करहि

Earring of contentment, shame bowl wallet,\*\* concentration of I have  
 yogis of thought made

विभूति । खिथा काळु कुआरी काइआ जुगति डंडा परतीति ।

ashes for Cassock death, pure body method of staff clear apprehension.  
 smearing body, practice,

\* n here serves to negativise both the preceding and the following words.

†The physical world of varieties, both of animate beings and inanimate objects.  
 See "jinsi" in glossary.

‡Maya = the transient changable world of physical matter and forces.

\*\*Bowl and wallet for begging.



The cause of All, the absolute light;  
Beginningless, indestructible—  
From eons to eons unchanging

—28

Understanding my provender, compassion its dispenser.  
In every heart music plays.

My abbot is the Lord by whom is stringed together this All  
Pursuit of prosperity and magical powers—alien distractions !  
The twofold manner of human relationship ; association and dis-  
Are the result of previous actions. [association—

My homage to Him alone—  
The cause of All, the Absolute Light ;  
Beginningless, indestructible—  
From eons to eons unchanging.

—29

By the union of the One and mother nature,  
Were procreated the disciples three of tradition\* :  
The Maker, the Sustainer and the assembly Dissolver.  
As pleases Him, He directs the way, His mandates they but follow.  
He sees all, to them vision not vouchsafed, that is the wonder great.

---

*(Continued from page 34)*

Christians in the case of Jesus Christ, made him an object of worship and have regarded all his emphatic belittling of himself as simply indication of his modesty and not of his truth. They have not been able to appreciate that Nanak was but giving utterance to the mere truth, one of the greatest truths ever given a human being to realize. So also the great prophet Mohammed declared eloquently to this effect : "Muhammed is but a man like all the other prophets sent to do God's bidding. What if you kill him ? God's work will go on."

\*The Three Disciples of tradition : The Hindu Trinity—Brahma the creator, Vishnu the sustainer and Shiva the destroyer. It is possible that the idea of this Trinity has been borrowed from the Christian trinity of the Father, the Son and the Holy Ghost. Shiva the third aspect of divinity being also regarded by Hindus as the supreme Soul or Spirit, as distinct from Maya or Shakti (the physical manifestation of natural forces, who is regarded as Shiva's consort). See appendix.



आई पंथी सगल जभाती मनि जीतै जगु जीतु । आदेसु  
 Yogic order \*, for all comradeship, mind conquering world conquest. Homage  
 तिसै आदेसु । आदि अनीलु अनादि अनाहति  
 to Him homage. The first cause, pure radiance beginningless, indestructible;  
 जुगु जुगु एको वेषु । २८।  
 from age to age of one form.

भुगति गिआनु दइआ भडारणि घटि घटि वाजहि  
 Provender understanding, compassion dispenser, in every heart sounds  
 नाद । आपि नाथु नाथी सभ जाकी रिधि सिधि  
 music. He Himself abbot, controlled all this by whom, pursuit of prosperity  
 or stringed and magical powers

अवरा साद । संजोगु विजोगु दुइ कार चलावहि  
 for others relish. Association, disassociation, two fold operation He operates,  
 or alien

लेखे आवहि भाग । आदेसु तिसै आदेसु । आदि  
 by result of come apportioned Homage to Him homage. The First cause,  
 previous actions lot.

अनीलु अनादि अनाहति जुगु जुगु एको वेषु । २९।  
 pure radiance, beginningless, indestructible; from age to age of one form.

एका माई जुगति विआई तिन चेलो परवाणु । इकु  
 The One, mother nature, union procreated three disciples scriptural. One  
 संसारी इकु भंडारी इकु लाए दीवाणु । जिव तिसु  
 world artificer, one dispenser, one dissolving assembly. In what to Him  
 manner

भावै तिवै चलावै जिव होवै फुरमाणु । ओहु वैखै ओना  
 is agreeable, in that He directs, as is His mandate. He perceives, to them  
 manner

\* Among the yogis, the ११ order gave honour to all the orders of yogis.



My homage to Him alone—  
The cause of All, the absolute Light ;  
Beginningless, indestructible—  
From eons to eons unchanging

—30

His seat and His storehouses are in all infinity.  
Whatever is in them, He put in but once.  
The Creator surveys His creations ;  
True Himself, His handicrafts are true likewise \*

My homage to Him alone—  
The cause of All, the Absolute Light ;  
Beginningless, indestructible—  
From eons to eons unchanging.

— 31

If one tongue becomes a hundred thousand,  
And that too multiplied twenty lac fold.  
Hundreds of thousands of times all uttering the name of the Lord of All.  
This the ladder ascending to the Lords presence,  
To climb and become one with Him.  
Hearing talk of the heavens many an insect is smitten with emulation.  
But he is reached through His own Grace,  
The sham will but reach the sham.

—32

By force His Name cannot be uttered, nor meditated upon in silence.  
By force it cannot be demanded nor forcibly bestowed.

---

\*Here Nanak comes into sharp contradiction with the traditional Hindu conception which in turn was borrowed from Buddhism that the visible world is but an illusion and a false show. A number of places in the Granth has Nanak stressed the point that God is himself true and all that he has created is true and beautiful. Unfortunately some of the later Sikh Gurus came under the Hindu spell to the extent that they deprecated the visible world, calling it illusory and false etc.



नदरि न आवै बहुता एहु विडाणु । आदेसु तिसै आदेसु ।  
 perceiving not comes, great this wonder. Homage to Him homage

आदि अनीलु अनादि अनाहति जुगु जुगु एको  
 First Cause, pure radiance, beginningless, indestructible; from age to age of one.  
 वेसु ।३०।

form.

आसणु लोइ लोइ भंडार । जो किलु पाइआ सु एका  
 Seat universes, universes store house. Whatever put into that once only  
 वार । करि करि वेखै सिरजणहार । नानक सचेकी साची  
 time, Creating creating beholds the Creator, Nanak the True One's true  
 कार । आदेसु तिसै आदेसु । आदि अनीलु अनादि  
 workmanship. Homage to Him homage. First Cause, pure radiance, beginningless,  
 अनाहति जुगु जुगु एको वेसु ।३१।  
 indestructible; from age to age of one form.

इकदू जीमै लख होहि लख होवहि लखवीस । लखु लखु गेड़ा  
 From one tongue lac become, lac becomes 20 lacs. Lacs lacs times  
 आखीअहि एकु नामु जगदीस । एतु राहि पति पवड़ीआ चड़ीऐ  
 they utter one name God. On this road the Lord's ladder climbing up  
 होइ इकीस । सुणि गलां आकास की कीटा आई रीस ।  
 become one with God. Hearing talk heaven of insects have desire for  
 emulating.

नानक नदरी पाईऐ कूड़ी कूड़े ठीस ।३२।  
 Nanak by grace obtain we, false the false knocks against  
 or trips upon.

आखणि जोरु चुपै नह जोरु । जोरु न मंगणि देणि  
 Saying (by) force silence nor- (by) force. Force not asking giving



Just as life and death are not by force attained ;  
 Nor kingdoms nor wealth, for which men's minds do clamour.  
 Thus too force cannot by thought bring understanding in the consciousness;  
 Nor by many recourses can the world be relinquished.  
 Who ever has force to command, may try as how he will—  
 Of high or low degree—none shall prevail. —33

(THE REALM OF JUSTICE)

Ensconced amidst—  
 Seasons and months and days,  
 On it air and water ; below the nether fires.  
 Is the Earth a hostelry.  
 In it is life multiform, contrived of various kinds—diverse, uncountable.  
 Deeds and deads alone are accounted here.  
 The justice of the True One is ever true.  
 Here shine those who have found His acceptance :  
~~Marked are they by His~~ Grace and compassion.  
 The measure of beings' weakness and strength is taken here.  
 In their sojourn here are they tested. —34

Such is the law of the Realm of Justice.  
 Now to tell the way of the Realm of Understanding.

(THE REALM OF UNDERSTANDING)

How many winds, waters, fires ; how many Sustainers and Dissolvers;  
 How many celestial Artificers, fashioning forms of life—  
 Of many a shape, hue and vesture.  
 How many worlds of deeds like ours, how many peaks and stars  
 affording instruction.



न जोर । जोर न जीवणि मरणि नह जोर । जोर न राजि  
 not force. Force not living dying not force. Force not kingdom  
 मालि मनि सोर । जोर न सुरती गिआनि वीचारि ।  
 wealth in mind clamour, Force not in consciousness understanding thought  
 or reflecting.

जोर न जुगती छुटै संसार । जिसु हाथि  
 Force not by contrivances is freed earthly existence. He in whose hands  
 जोर करि बैखै सोइ । नानक उतमु नीचु न कोइ । ३३ राती  
 force try see that one. Nanak superior inferior not anyone. Occupied  
 or experiment with

रुती थिती वार । पवण पाणी अगनी पाताल । तिसु विचि  
 seasons, dates, days. Wind, water, fire, nether regions. In that amidst  
 or under the feet

धरती थापि रखी धरमसाल । तिसु विचि जीअ जुगति के रंग ।  
 the Earth put in position an inn. That in life forms contrived many kinds.  
 तनके नाम अनेक अवंत । करमी करमी होइ वीचार ।  
 Their names diverse endless. By actions committed is done consideration of.

सचा आपि सचा दरवार । तिथै सोहनि पंच  
 True Himself true His court. There are replendant the noble ones  
 परवाणु । नदरी करमि पवै नीसाणु । कच पकाई  
 who have found By grace, compassion applied mark. R awness maturity  
 acceptance. or weakness or strength

ओथै पाइ । नानक गइआ जायै जाइ । ३४।  
 here ascertained. Nanak on going there become known can.

धरम खंड का एहो धरमु । गिआन खंड का आखुहु  
 Justice the region of this nature. Understanding region of to tell

करमु । केते पवण पाणी वैसंतर केते कान्ह  
 the arrangement. How many winds, waters, fires, how many Krishnas \*

\*Krishna, as the incarnation of Vishnu the sustainer, the second of the Christian and Hindu Trinity—the Son:—Christ the good shepherd or Krishna the good cowherd. Cowherd conveys the same sense as shepherd, transported to an Indian setting.







महेस । केते वरसे घाड़ति घड़ीअहि रूप रंग के

Shivas \*. How many Brahmas† fabrication fashioning, shapes, kinds, how many

वेस । केतीआ करम भूमी मेर केते केते धू उपदेस ।  
vestures ! How many action worlds, Meru‡ how how Pole star|| instructing,  
many many

केते इंद चंद्र सूर केते केते मंडल देस । केते सिध बुध  
How Indras, moons, suns, how how spheres, lands. How many adepts, Buddhas,  
many many many many

नाथ केते केते देवी वेस । केते देव दानव मुनि  
Naths, how many how many angel forms. How many gods, giants, sages,

केते केते रतन समुंद । केतीआ खाणी केतीआ वाणी  
how how gems, oceans. How many divisions of life, how many languages,  
many many

केते पात नरिंद । केतीआ सुरती सेवक केते  
how many kings, chief of men.¶ How many consciousness' attendants, how many

नानक अंतु न अंतु । ३५।  
Nanak ! end no end !

गिआन खंड महि गिआनु परचंडु । तिथै  
Understanding's region in understanding vehement or powerful. There

नाद विनोद कोड अनंदु । सरम खंड की  
inspiration or sounds\*\*, eagerness ten million joys. Inaffable bliss region's

\*Mahesh = the Great Soul, the third of the Hindu and Christian Trinity: The Holy Ghost.

†Brahma, the Creator or Father, the first of the Trinity.

‡Meru - the Golden mountain, which according to the Hindu conception was the pivot of the earth.

||Dhu = Dhruv, the pole star, the pivot of the sky.

¶Pāt narinda' may also mean line of kings see 'pāt' and 'narinda' in glossary.

\*\*Nād. See vocabulary for full meaning of this word. In the Japji it occurs 4 times. I conjecture that the sense which Nanak tried to convey by this word here was what is conveyed to some extent by the English word "inspiration," that is preception of exalted truth and harmony from a spiritual sphere. See also verses 5, 27 and 29.



COMPASSION  
(THE REALM OF ~~GRACE~~)  
compassion

The language of the realm of ~~grace~~ is power.  
None others save these are there :  
Heroes of mighty prowess, filled with the Infinite.  
There dwell they sewn together in His glory—  
Their beauty indescribable.  
They die not, nor can they be deceived,  
In whose minds dwells the Lord of all.  
Worshippers of countless worlds dwell there  
Rejoicing with the True One in their minds.

(THE REALM OF TRUTH-ETERNAL)

In the realm of Truth-Eternal dwells the Formless One.  
Surveying His creation, blessing with His grace.  
Lands and spheres and universes are there—  
If one were to recount them, there'd be no end  
Worlds countless are there, countless the forms of life;  
All as His will ordains.  
He survey sit all, raining benignity. To conceive in mind  
And describe in words, is hard indeed as steel.



बाणी रूप । तिथै घड़ति घड़ीऐ बहुत अनूप । ताकीआ  
language beauty. There forms fashioned very incomparable. Of their

गला कथीआ न जाहि । जे को कहै पिछै पछुताइ ।  
topic or talk described not can. If any one utters afterwards regrets.

तिथै घड़ीऐ सुरति मति मनि बुधि । तिथै घड़ीऐ  
There is fashioned consciousness, intellect, mind, reason. There is fashioned  
सुरा सिधा की सुधि । ३६।

gods, adepts their perception.

करम खंड की बाणी जोरु । तिथै होरु न कोई होरु ।  
Compassion ~~Grace~~ region's language power. There others no one others.

तिथै जोध महा बल सूर । तिन महि रामु रहिआ  
There warriors mightv prowess heroes. In them within God dwells  
भरपूर । तिथै सीतो सीता महिमा माहि । ताके रूप न कथने  
brimful. There sewn together glory in. Of their beauty not described

जाहि । ना ओहि मरहि न ठागे जाहि । जिनकै रामु वसै मनि माहि । तिथै  
can. Not they die nor deceived can. Whom God lives mind in. There

भगत वसहि के लोअ । करहि अनंदु सचा मनि  
devotees dwell of many worlds. They do rejoicing the True One in mind

सोइ । सच खंड वसै निरंकार । करि करि  
these. Verity-eternal region dwells the Formless One. Creating creation

वेखै नदरि निहाल । तिथै खंड मंडल वरभंड । जे को  
surveying His grace blessing. There regions, spheres, universes. If one

कथै त अंत न अंत । तिथै लोअ लोअ आकार । जिव जिव  
describes then end not end. There worlds, worlds of form. In whatever  
manner

हुकमु तिवैतिव कार । वेखै विगसै करि  
His Will in that manner doing. He beholds, He is glad. To do



(THE MINT OF TRUTH)

Self-discipline the hearth, fortitude the gold-smith,  
Reason the anvil, existing knowledge the tools of trade;  
Fear the bellows, fanning the flames of endeavour;  
Love the crucible in which is smelted the precious metal.  
Forge the words in the mint of Truth \*  
On whom he bestows His grace, their's the task—  
His gracious glance their labours blessing.

—38

(RECAPITULATION)

Earth the mighty mother, water the father, air the mentor;  
Day and night the nurses twain, in whose laps sports this world  
of life.  
Deeds good and bad bear testimony before the Lord of Justice—  
Each one according to his actions approaches near or distant falls  
behind.  
Those who have kept His name in mind, proceed hence successful in  
their strivings—  
Their countenances illumined, many another is freed along with  
them.

—39

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\*This line appears to be the key to this verse. I conjecture herein is described the manner in which Nanak composed the Japaji and incidently is the most precious advice that could be given to any hopeful who aspires to compose and write for the service of humanity.



वीचारु । नानक कथना करड़ा सारु ।३७।

consideration, Nanak ! describing hard (as) steel.

जतु पाहरा धीरजु सुनिआरु । अहरणि मति वेदु

Self discipline hearth, fortitude goldsmith. Anvil reason, recorded knowledge

हथिआरु । भउ खला अगनि तप ताउ । भांडा भाउ अमृतु तितु

tools. Fear bellows, fire heat intensifying. Vessel love immortality in it bestowing nectar

हालि । घड़ीए सबदु सची टकसाल । जिन कउ नदरि करमु तिन

pour. Forge words true mint. They who have grace's gift their's

कार । नानक नदरी नदरि निहाल ।३८।

the doing. Nanak ! His gracious glance blessing.

सलोकु । पवणु गुरु पाणी पिता माता धरति

(A kind of verse) Air mentor, water father, mother the Earth

महतु । दिवसु राति दुइ दाई दाइआ खेलै सगल जगतु ।

of amplitude. Day, night, two, nurse, male nurse, sports entire world of life.

चंगिआईआ बुरिआईआ वाचै धरमु हदूरि । करमी

Good deeds, bad deeds, propound or speak Justice's presence. By actions

आपो आपणी के नेडै के दूरि । जिनी नामु

of each one his own: many near many far. They who have His name

धिआइआ गए मसकति घालि । नानक ते मुख उजले केतो

contemplated, proceed toil striving. Nanak their faces radiant what a multitude hence

छुटो नालि ।१। (३८)

freed along with !



# VOCABULARY OF WORDS USED IN THE JAPAJI

*How to use this Vocabulary :—*

The order in which the words are arranged here is not in the usual alphabetical order, but according to a modification employed by Bhai Vir Singh in his "Guru Granth Kosh". In this method the first consideration is the consonants; vowels being for the time ignored. Only in words having the same order and number of consonants are the vowels taken into consideration. The alphabetical order of the consonants are :— क, ख, ग, घ, ङ, च, छ, ज,

झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, श, ह ।

The order of the vowels are : अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ

The numerals : 21 25 26 etc. following the words refer to the verse no. in which the word occurs.

Abbreviations used : —sansk=sanskrit, hin=hindi, pun=punjabi, prkt = prakrit, per = persian. arab = arabic. n = noun, v=verb, adj=adjective, pl = plural, sing=singular

आई sans. आयु cf. also hindi आई fem. of आया 28. Arrived, born. End of life, fate, doom, death, Laksmi, Maya.	आखीऐ ,, 22 you call; we call	ment, the heavens.
An order of Yogis. There used to be 12 orders of Yogis of which the Ai order was one. It seems to have been the most catholic and broad minded of all the Yogic orders)	आखणु ,, 20 33 what is said or described; account, description, describing, saying telling	आनासा sans pl. of आनास 22
आकार sans 2, 21 23 37 Form, bodies.	आखणि ,, 21 25 26 33 v. to say. n. Speaking, recou- nting	आचार sans 3 character, be- haviour
आकार ,, 24 ,,	अक्षरा sans अक्षर 19 pl. words	अजुनी (sans. योनि = place of origination; site of birth; womb, birth, origin, source) 1 Not subject to entry into wombs or births (involving the conception of transmigra- tion of souls.
अकाल sans. 1 Not encom- passed by time; timeless.	अखरी ,, 19 32 by words; by means of words	अठारह hindi 22 eighteen
आकास sans. आकाश 8 32 The sky; heavens	अगै hindi आगे 4 21 before, in front of; The future exis- tence; the world hereafter.	अठसठि hindi 10 27 adj sixty-eight. n. The 68 tiraths or places of sanctified pilgri- mage
आवा punj and hin कहा 5 21. I say	अग्नि sans. अग्नि 38 fire	अतै punjabi 23 and
आसि ,, 22 26 to say, recount, utter.	अगनी ,, 34 ,,	अंत sans. अंत्य 24 37 end
आखें ,, 25 26 says	अगम sans. अगम्य 19 Inacces- sible, unapproachable, unat- tainable, incomprehensible, unfathomable	अंतु ,, 23 35 end
आखिआ ,, 26 to say	आगास sans. आकाश 22 the subtle and ethereal fluid sup- posed to fill and pervade the universe; aether, sky, firma-	अंतर sans. 21 inside, wi- thin
आखिअहि ,, 32 they utter, they say;		आथि sans अश्चिन् prkt. अत्थि 21 beggar sans. अस्ति prkt अत्थि is prkt. अत्थ wealth, Maya



आदि sans. <sup>1 28</sup> begining,  
very begining, first cause,  
origin

अंदरि sans. अंतर <sup>2 7 27</sup> ins-  
ide, within

आहेतु sans. आदेश <sup>28 29 30</sup>  
31 salutation, homage, A form  
of salutation among Yogis  
towards a superior

अंध sans. <sup>18</sup> blind

अंधे „ *adj* and *n.* <sup>11</sup>  
the blind

अनेक sans. <sup>27 34</sup> many,  
manifold, diverse, various

अनंत sans. <sup>34</sup> endless,  
boundless, infinite, eternal

अनादि sans. <sup>28</sup> beginingless

अनंदु sans. आनन्द <sup>36, 37</sup>  
happiness, joy, p'easeure, deli-  
ght, comfort, gratification

अनूपु sans. अनुपम <sup>36</sup> indes-  
cribable, incomparable

अनीलु sans अ + नील <sup>28</sup>  
untainted, bright, pure

अनाहति sans. <sup>28</sup>  
indestructible, not injurable  
or destroyable by others

आपि sans. आत्म prkt. आपा  
<sup>5 24 29 34</sup> himself, oneself.  
Pride, egoism

आपे sans. <sup>4 5 21 22 25</sup> your-  
self, by himself

आपु sans <sup>22</sup> himself, one-  
self

आपो „ <sup>39</sup> of each one

आपो आपगी <sup>39</sup> each one his  
own

आपणा sans <sup>27</sup> his own

आपणी „ <sup>39</sup> his own

अपार sans. <sup>25</sup> shoreless, un-  
bounded infinite, impassable,  
unsurpassed, boundless

अपारु sans <sup>4</sup> do do

अमृत „ <sup>4, 33</sup> something  
the partaking of which confers  
immortality; the water of life;  
ambrosia, nectar conferring  
immortality; anything pleasa-  
nt or beneficial.

अमृत वेला punjabi <sup>4</sup> early  
dawn, lit. the ambrosial hour

अमर arabic <sup>18</sup> command,  
order. A tyrant. *sans.*  
deathless

अमल sans. अमूल्य <sup>26</sup> priceless,  
beyond price

अमलु „ <sup>26</sup> do do

अमलु „ <sup>26</sup> do do

आरजा sans. आयु <sup>7</sup> age, span  
of life

आवै punj, <sup>3 4 30</sup> comes

आवई „ <sup>7</sup> come by, to  
come

आवनि „ <sup>27</sup> *pl.* come

अवरा sans अवर <sup>29</sup> for othe-  
rs, *n.* a stranger, alien

आवहि punj. आवे <sup>26, 29</sup> come

आवहु „ <sup>20</sup> you come

असंख sans. असंख्य <sup>17 18 19</sup>  
countless

असंखा „ <sup>27</sup> *pl.* of असंख

अलगाह sans अस + गाह (थाह) <sup>11</sup>  
bottomless, un'athomable, the  
ocean

आसणु sans. आसन <sup>31</sup> seat,  
location, sitting, posture

असल arabic असल = root, ori-  
gin, base, foundation, source,  
fundamental principle, esse-

nce, principal, chief thing  
reality, fact) <sup>22</sup> in reality,  
basically

अहि sans. अस् old punj. आहे  
<sup>2</sup> is

अहरणि hindi <sup>38</sup> anvil, the  
iron block on which iron or  
goldsmiths hammer into form  
the hot metal

इ

इक sans. एक <sup>1 2 5 6 22 23 30</sup>  
one

इकु „ <sup>5 21 22 32</sup> „

इकदू (इक + दू = तों) punj  
<sup>21 32</sup> this word denotes  
comparison of one thing with  
another

इकना sans. एक <sup>2</sup> to one

इकीस (इक + ईस) <sup>32</sup> one  
with God, or realization of  
the one God.

इंद sans. इंदु <sup>9 26 27 35</sup> the  
god of thunder and rain, the  
chief of the gods

इंदसणि (इंदु + आसन) <sup>27</sup> Indra's  
seat; Indra's throne

इसनान sans स्नान <sup>10</sup> bathing,  
ablution, lustration, purifica-  
tion

ईसर sans ईश्वर <sup>9 26 27</sup>  
God, Vishnu, lord, master

उ

ऊचा Hindi <sup>34</sup> high, exal-  
ted, superior

ऊचे „ <sup>24</sup> the High One;  
God

उजले sans उद + जल hindi  
उज्जल <sup>39</sup> bright, illumined,  
shining, radiant

उठि sans उत्थान prkt. उठान



26 rise up, get up, to endeavour, to arise from; emerge from

उत्तम sans. उत्तम 2 33 excellent, superior, uppermost, highest, supreme, chief, great, high

उतरी hindi 1 to come off, to be divested

उत्तरसु sans अवतरण 20 to come off. To pass across

उय short for punj. उस थावे 34 there, that place

उदास sans 17 the state of being indifferent to sense objects; apathetic, forelorn, sad, unattached

उपाई sans. उपाजात 6 27 created, produced

उपाए ,, 27 created by

उपदेश sans. उपदेश 35 advice, counsel, instruction, preaching, sermon

ऊपरि sans. उपरि 16 24 upon, above, upwards, higher.

## ए

एका sans एक 21 30, 31 who is only one; The One; one only

एकै sans 26 by one; by the agency of one

एकु ,, 1 16 17 18 19 21 32 sole, one, only

एको ,, 28 29 30 31 of one

एतो Hind. इतना 23 this much

एते ,, 26 so many

एतु ,, 32 on this

एवै sans. एव 4 in this man-

ner; thus

एवडु sans. एव+डड 24 so great

ऐसा Hin. 12 13 14 15 like this kind, like to this

एहि Punj. 19 25 th s

एहु ,, 16 21 30 this

एहो ,, 35 this same

## ओ

ओंकार sans. 1 A word signifying God—God existing within Himself in all the multififormity of creation and with all the infinite manifestations and qualities—and also God without His infinitude of manifestations in His eternal essence, from which all manifestations and qualities take their rise and into which they eventually return to. Grammararians affirm that the word is derived from the same root as 'av' (protect), and conveys the conception of the Protector. In the Upanishadas the word is taken to represent God both in His pure essence and as endowed with His infinite qualities. According to the Puranas it stands for the three letters a, u and m (short for Brahma, Vishnu and Mahesh). But according to Sikh conception it simply stands for God, indivisible and single in essence inspite of infinite multififormity. —from "Panj Granthi Satik" by Bahi Vir Singh

ओड़क Pun. 22 limit, end

ओना Pun 30 to them

ओहि Hin. वह 37 they

ओहु ,, 20 25 30 that, he

## क

का Hindi का of Lower Pun. someone. Sans का bad, low 5 6 8 9 10 11 12 16 21 35

pron. who, someone.  
adj. bad, low, cowardly.

Following a noun indicates possessive case.

कि pun. 4 6 what, or who, how much

की pun. 6 12 13 14 28 32 36 37 why, what, of Indicates possessive case of the noun preceding

के hindi 7 11 16 27 34 35 37 39  
pron. any, many

कै old pun. 13 16 30 used after a word indicates possessive case. Who, or

को hindi 2 3 12 13 15 16 19 21 25 26 37 pron. some, one, who, any. v. Also used to denote possessive case of the word preceding, or pointing out the passive preceding to the active following

किसा hindi 24 27 what

कुमारी sans. कुमारी 28 maiden, daughter, virgin. The age of youth.

केइ pun. 25 26 a few

केई ,, 25 26 many

कोइ pun 2 7 12 13 14 15 16 21 25 33 37 one, some, anyone, who

काइआ sans. काय 28 the body

कउ old hindi 21 24 38 see को

किउ sans. किस hindi क्यों 21 why, who

कागदि per. कागज 12 paper

कउ sans. काच 34 glass, hen-



ce it stands for brittleness or fragileness. Unripeness  
 किछु hindi कुछ <sup>31</sup> something or some quantity  
 कीट sans. <sup>7</sup> insect, ant  
 कीडा ,, <sup>7 32</sup> pl of कीट  
 कोटि sans <sup>3</sup> a crore, 10 millions  
 कोटी ,, <sup>3</sup> pl. of कोटि  
 कीड़ी sans. कीट <sup>23</sup> an ant  
 कूड़ी sans कूट <sup>32</sup> false, lying  
 झूड़ ,, <sup>1 18 32</sup> the false  
 कीड़ार ,, <sup>18</sup> liars  
 कीड sans कोट <sup>36</sup> ten millions  
 कौणु hindi कवन <sup>16</sup> which, who  
 कीता pun. <sup>16 19 21 23 24 26 27</sup> *sing.* created,  
 कीते ,, <sup>26 31</sup> *pl.* see कीता  
 केता old pun. <sup>16</sup> *mas.* how much, to what extent  
 केती <sup>16 39</sup> *fem.* how much  
 केते ,, <sup>23 24 25 26 27 35 39</sup> how many  
 कूतु sans. कुट : ? marwari  
 कूत Arab. कुवत power, कल food <sup>16</sup> measure, surveying, valuation. Strength, power.  
 केतिरा old punj. <sup>25</sup> how many are  
 केतीरा ,, <sup>35</sup> how many ?  
 कतेबा arab. किताब <sup>22</sup> the Moslem sacred books Four are enumerated viz. Quran, Bible, Tauret, Zabur.  
 कथि sans. कथन <sup>3</sup> describing, description, relating, relation  
 कथी sans. <sup>3</sup> spoken, written, described  
 कथे ,, <sup>37</sup> described  
 कथीया ,, <sup>36</sup> to be described  
 कथन ,, <sup>5</sup> describing, narration  
 कथना ,, <sup>3 37</sup> description, story, account *v* to describe  
 कथने ,, <sup>37</sup> *v* described *pl*  
 कथना कथी ,, <sup>3</sup> by describing

the description  
 कादीबा arab. काजी <sup>21</sup> a Moslem divine, priest or magistrate (an interpreter of Islamic law)  
 कुवरति arab कुवरत <sup>16 17 19</sup> power, faculty, creation, nature  
 कन्ह sans कृष्ण *prk*, कन्ह <sup>35</sup> Krishna *see appendix*  
 कपड़ा sans कपट <sup>4</sup> cloth, vestment, attire, clothing, dress  
 कपड़ु sans. <sup>20</sup> cloth, clothing  
 कमाहि ,, कर्म <sup>18</sup> to earn  
 करी sans, कृज, कर <sup>2 7 18 20 21 27 31 33 37</sup> to do. Hand. Tax, levy, imposition  
 करि sans कृज <sup>6</sup> I do. By giving hand or assistance  
 करे sans. <sup>3 4 7</sup> does  
 करै pun कदै <sup>16</sup> to be distressed; to be burned (with regret or anguish) But here in the Japaji it is used instead of *kare* as the metrical need demands a long vowel.  
 कार per. कार <sup>16. 29 31 37 38</sup> work, doing creation, creating, act, action, operation, business, function, practice  
 करि करि ,, <sup>20 31</sup> by doing. It indicates a long continuation of the doing.  
 करि जाहि <sup>18</sup> to work out  
 करड़ा sans. कर्करा <sup>37</sup> hard, possessing the quality of hardness; rigid, strong, unbending, difficult.  
 करणा sans. कारण <sup>27</sup> actions. A doer  
 करणै sans करण <sup>16 24</sup> doing  
 कारणि sans. कारण <sup>24</sup> cause, reason. For the sake of  
 कुराणु arab कुरान <sup>21</sup> the Quran, the Moslem holy book  
 करता sans कर्ता <sup>1 21 37</sup> author, creator, originator  
 करते sans कर्ता <sup>16</sup> the Creator's

कीरति sans. कीर्ति <sup>7</sup> good repute, praise, fame, renown, glory  
 करता पुरखु sans. कर्ता + पूखु = person <sup>1</sup> the Creator  
 करन sans. कर्ण ear, करण doing, functioning  
 करनि sans. कर्ण, करण <sup>12</sup> doing, functioning  
 करन <sup>36</sup> see करमि grace  
 करमा *pl* of करमु <sup>6</sup> committed acts and their natural results  
 करमि arab. करम <sup>34 37</sup> gift, kindness, forgiveness grace, generosity, benignity, favour, graciousness, clemency, compassion.  
 करमी see करमु <sup>24 34 38 39</sup> By the agency of Karma. Karmas are the actions committed by any individual, which constitute the cause of its earthly life, its joys and sorrows and all the other physical things which transpire to an individual in the course of its earthly existence. (*See appendix for a fuller discussion of the theory of Karma*).  
 करमु sans. कर्म <sup>25 26 35 36 38</sup> what is done; work. Karma  
 sans. क्रम <sup>35</sup> order, sequence, method, manner, regularity  
 करसी punj <sup>27</sup> He will do  
 करहि old hindi <sup>18 26 28 37</sup> I do, I have made. I adopt. They do etc.  
 करेहि old hindi <sup>26</sup> if he makes or creates  
 कालु sans. कालः <sup>8 28</sup> time, death. The God of death  
 कलम arab कलम <sup>12</sup> pen  
 कलाम arab कलाम <sup>16</sup> composition, written work, word, speech. Divine writing (as the Quran)



किय sans. 1 21 how

कवाउ sans. कुण 16 word

arab कवाअ the faculties such as hearing, seeing, smelling, thinking etc. and also the emotions.

कवण old hindi 1 6 17 13 19 who

कवणि old hindi 21 who

कवण 16 21

किसै punj. 3 who has

कहा sans. कथन hindi कहा 16 17 18 19 I describe, I recount. Where

कहि hindi see कहि कहि

कही ,, 12 described, said

कहे ,, 2 11 12 16 18 36

says, utters

केहा punj. 27 which, who

कहिआ hindi 2 told, said

कहीऐ ,, 24 describe, say, utter

कहीअनि hin 27 being uttered

कहि कहि ,, 26 recounting

कहणा hindi 5 saying speaking

कहिण hindi 24 26 saying, describing

कहनि hindi 22 they say

कहहि ,, 19 describing saying

## ख

खाइ sans. खादन prk. खान्न 13 25 to eat, to partake of; to undergo, to suffer

खाइक sans. खाइक 25 fool, presumptuous fool

sans. खादक an eater, one who borrows or uses; borrower, user, debtor

खंड sans. खण्ड: 27 35 36 97 division of the earth; continent, region

खंडा sans. 7 pl. of खंड continents, regions A two-edged

sword. v. to break into pieces  
खंडि sans 37 see खंड division of the earth; a continent, region

खणी sans. 37 Divisions of life. It is to be noted that Nanak here does not confine the divisions of life to the only four of the traditional Hindu conception. see below.

खानी चारे 27 The four orders of terrestrial life according to the old Hindu conception: 1. Oviparous or born from eggs. 2. The mammals. 3. the plants, and 4. those born out of perspiration (heat and moisture), the lice or the insect world etc. (खंडज, जेरज, उरुज, सेतज)

खिया sans. कंचा 28 tattered clothes; the vestment worn by yogis; a patched cloth or garment of rags; a covering of rags and patches as was worn by yogis and fakirs

खपि sans क्षिप, क्षिपण to throw away) 25 to be distressed, destroyed wrecked.

खला sans. खल्ल: 38 skin, leather, bellows

खेले sans. खेलन 59 to play, to sport

खलासी arab खलासी 25 liberty, liberation unshakling, freedom

खाहि sans. खादन prk. खान्न 3 18 25 to eat, to partake of, to undergo, to suffer

खाही sans. 3 25 that which is eaten or undergone; the result of past actions

खाहु sans. 20 you eat

खेह sans. क्षार 3 13 20 earth (mud), dust

खाही खाहि see खाहि 3 25 to undergo, to partake of, to undergo the consequences of ones past acts.

## ग

गिआन sans. ज्ञान 17 19 23 25 35 knowing, knowledge, understanding realization, intelligence, knowledge of a specific or religious kind, which tends to exempt the soul from further transmigration. The illumination of knowledge; the state of understanding

गिआनि ,, 33 see above

गिआनु ,, 10 23 36 see गिआन

गइआ sans. गन् hindi गया 21 34 on going there; after going there; on reaching there

गए sans. 39 have gone, proceeded, departed

गंडा punj. 32 times as 2 times 4 times etc.; rounds, circuits

गुण sans. 3 7 11 17 19 21 25 speciality, quality, attribute, power, faculty, virtue. That which distinguishes anything from another. The three qualities of Hindu conception, viz. sat, rajo and tamas. Good qualities, excellence, merit, skill. A property of humanity or nature; a constituent of nature.

Fold or times such as 2 times 3 times etc. Multiplying

गुणा ,, 11 pl of गुण

गुणी ,, 5 of गुण, of the qualities

गुणु ,, 7 see गुण

गणत sans. गणित 25 counted numbered accounted for

गुणवतिआ sans. गुण+वंत 7 those endowed with gunas, that is gifted or talented

गति sans. 12 21 gait, method, style, way path, going, motion, passage, progress, way. Motions of a planet; procedure, deportment. Obtaining, attainment, access,



reach, rang. Course of events, destiny. Expedient, means of success, stratagem. Remedy. State, condition, predicament, mode of existence. Salvation. A tune, a musical measure.

गीत sans. <sup>19</sup> song

गौरी sans. the cowherdesses who were the girl friends of Krishna in his youth (Krishna according to medieval and modern Hindu conception was the incarnation of Vishnu, the second of the Hindu Trinity, the Protector or sustainer of the Universe).

गुप्त sans. गुप्ति <sup>27</sup> secret, hidden

गुरु sans. गुरु <sup>1 6</sup> teacher, mentor, a spiritual preceptor. Any person or other source from which knowledge is gained. It may be another person, manifestation of nature or better still direct inspiration.

गुरा sans. <sup>5 6</sup> adj heavy in weight; important. v. the teacher has....

गुरु sans. <sup>5 15 16</sup> see गुरु

गुरु sans. <sup>39</sup> see गुरु

गोरक्ष sans. गो + रक्ष: protector of cows or the earth) 5 Vishnu, the second of the Hindu Trinity.

ग्रन्थ sans. ग्रंथ <sup>17</sup> book, religious book

गुरुमुखि sans गुरु + मुख <sup>5</sup> facing the teacher; teacher initiated; the teacher's voice

गिरहा sans गिरि <sup>23</sup> mountains

गावे sans गायन <sup>3 27</sup> to sing, to say

गाविआ sans has sung

गावीरे ,, <sup>5</sup> they sing

गावणहारे ,, <sup>27</sup> singers

गोविंद sans. गोविन्द prk गोविंद Krishna, who according to the

traditional Hindu conception was Vishnu, the second of the Hindu Trinity, the protector or sustainer of the universe, incarnated in a human body.

गावनि sans गायन <sup>27</sup> sing

गावारा hindi गंवार <sup>26</sup> pl of गावारा

गावारा hindi <sup>26</sup> a dweller in a village; a rustic; a stupid fellow; a dolt

गावहि sans. गायन <sup>27</sup> to sing

गल sans. <sup>18</sup> throat, neck talk

गला sans <sup>82 36</sup> pl. of गल talk, topic

गलवढ pun. <sup>18</sup> throat cutters, murderers

गाह sans अगाध <sup>11 19</sup> ocean

गाह sans गाह Ocean repository To churn, to cross over or pass across; the walking over and over again by oxen on wheat stalks in order to separate chaff from grain, so it has come to mean to discriminate.

गाहण to take or acquire

घ

घटि sans. घट <sup>29</sup> heart, mind body, vessel (ghara), Path, road. Less

घड़ीअहि sans घटनं <sup>35</sup> to fabricate

घड़ीऐ sans <sup>35 38</sup> are fashioned or fabricated

घाड़ति sans <sup>35 36</sup> fabrication, that which is formed or fashioned by some active agency.

घरि sans गृह <sup>5</sup> abode, home, house, mansion. In the Granth this word is often used to denote the body of a living being.

घर sans. <sup>27</sup> see घरि

घोर sans. <sup>18</sup> grossly, gross घालि punj. <sup>39</sup> to labour, to strive

च

चाउ sans. उत्साह prk. उच्छाह <sup>21</sup> joy, bliss

चंगा sans. चंग <sup>7</sup> good, superior, healthy, in good health चंगिआईआ <sup>39</sup> pl. good deeds, goodnesses

चोटा sans. चुट <sup>13</sup> pl. bruises, blows, hurts

चड़ीऐ prkt चड़हन <sup>32</sup> climb-up; by climbing up.

चिति sans. चित्त <sup>27</sup> the reasoning faculty; the mind, soul, heart, understanding, memory, attention

चिति गुप्त hindi <sup>27</sup> according to the Hindu conception, the attendant spirit who records a persons most secret actions and thoughts.

चंद sans. चन्द्र <sup>35</sup> the moon

चुप sans. चुप, चोपन walking silently or softly punj चुप silent <sup>1 33</sup> by silence, by keeping silent

चुपु sans <sup>1</sup> Silence, keeping silent

चार sans चतुर punj चार <sup>3</sup> four, the four Vedas; the four wealths or articles. Duty gain, desire, salvation.

sans. अचार character, actions, behaviour

चारे sans. चतुर <sup>7 27</sup> all four

चोर sans. चोर <sup>18</sup> a thief

चले sans. चल <sup>1 7 14</sup> to go, to walk

चले sans. चेटक; <sup>30</sup> disciple pupils, followers

चलाइ sans. चल to impel, propel, drive, to put in motion

चलाए <sup>3</sup> see चलावहि

चलना sans. चल <sup>1</sup> to walk



चलावे ,, <sup>30</sup> see चलावहि  
चलावहि ,, <sup>29</sup> he operates,  
conducts, he originates, he  
puts into circulation.

छ

छुटी sans. छुट *sing.* <sup>39</sup> is  
freed, is delivered

छुटै sans *pl.* <sup>33</sup> freed from,  
discarded, deliverance from

जा punj. जाँ <sup>21</sup> when, that  
जि hindi जिस <sup>7 21</sup> who, that  
which

जे sans. यदि <sup>2 5 6 12 21 23 26</sup>  
if

जो punj. <sup>12 16 27 31</sup> that  
which, what

जीव sans जीव <sup>2 3 16 34</sup> living  
being, life form, life, heart,  
mind

जीवा *pl* of जीव living be-  
ings, life forms

जाइ punj. <sup>4 12 24 25 26 27 36</sup>  
can, to go, can be, this word  
is often used in conjugation  
with other verbs to intensify  
the expression,

sans. जन्य pers जाईदन to  
be born

जाई punj. <sup>2 5 6 27</sup> v. can, to  
go

per. जाइ *n.* place

जाका hindi. जिसका <sup>21</sup> whose,  
of whose

जाकी hindi <sup>29</sup> of whom

जो किछु hindi <sup>31</sup> whatever

जगि sans जगत <sup>7</sup> world

जगु ,, <sup>23</sup> world

sans यज्ञ a ceremonial  
sacrifice

जुग sans. जुग <sup>7 27</sup> an age,  
period, epoch; an age of the  
world, of which there are  
supposed to be four;—Sat  
Yuga, Dwapar, Treta, and  
the present Kali Yuga. Each  
yuga is counted in terms of  
millions of years.

जुग <sup>3</sup> *pl.* of जुग

जुगु see जुग <sup>28</sup>

जोग sans. योग <sup>9 17</sup> joining,  
uniting, union. Union with  
the Supreme Being by means  
of abstract contemplation.  
The yoga system of philoso-  
phy, which seeks to unite the  
human soul with the Supreme  
Being. The word has come  
to mean the exercise of  
various physical and spiritual  
practices with the object of  
attaining spiritual, extra  
physical and super natural  
powers. The basic method  
is to manipulate certain  
nerve centres, organs and  
parts of the corporeal body.

जोगी sans. योगी <sup>21</sup> a practi-  
cer of Yoga. One who has  
all his senses directed towards  
God see above

जगत्तु sans. <sup>32</sup> the world,  
universe, created beings,—men  
and animals; the world of  
life.

जुगति sans. युक्ति <sup>23 30 34</sup>  
method, use, contrivance,  
method of practice applica-  
tion practice, usage. Union,  
connection. Fitness, skill,  
dexterity.

जुगती sans युक्ति <sup>33</sup> by the  
means of जुगति see above.

जुगंतर जुग + अंतर (another,  
amidst, different) <sup>3</sup> *n* another  
epoch; in the midst of an  
epoch. *adv.* from age to age.

जुगादि जुग + आदि (beginning)  
I in the begining of the ages  
of the world; since the begin-  
ing of world.

जगदीश sans. जगदीश = Lord  
of the world. <sup>32</sup> God

जाणा sans. जान <sup>5 21</sup> I to know

जाने ,, <sup>3 12 16 21 22 29</sup>

knows, does know, shall know  
जानीये sans. <sup>4 7</sup> understand  
come to know, is known

जाणिग्रहि sans <sup>23</sup> known,  
understood, observed

जती sans. यति <sup>27</sup> one whose  
passions and appetites are  
completely under subjugation.  
A celibate

जतु sans. यत्त <sup>33</sup> *n.* & *adj.*  
curbing or subjugation of the  
passions; restraining; holding  
to promise; self-discipline.  
Chaste, pure.

जाति sans. जात <sup>16</sup> race and  
family; caste

जितु sans. यत्र <sup>4 21 27</sup> that,  
which, there, where, for which  
cause, wherefore, that which

जीते sans जित <sup>23</sup> by conquer-  
ing

जीतु sans. <sup>28</sup> conquered

जेता punj. जितना <sup>19</sup> as much

जेती ,, <sup>6</sup> as much

जेतीन्ना ,, <sup>25</sup> how much,  
how many; this much, this  
many

जोध sans. योधा: <sup>25 27 37</sup> a  
warrior, fighter, soldier

जन sans <sup>26</sup> a man, human  
being, a servant, a servant  
of God

जिनि hindi <sup>5 16 19 27 33</sup> he  
who has, he who

जिनी hindi <sup>39</sup> they who  
have

जिनके hindi <sup>37</sup> of whose

जिनसी arabic जिनस <sup>27</sup> genus,  
species, sort or kind of ani-  
mals or other animate or  
inanimate forms. Articles,  
wares, things, kinds of matter

जसू sans. जसन <sup>1 17</sup> reading  
out or reciting; calling to  
mind; worshipping

जाये punj. <sup>24 34</sup> to be kno-  
wn; to be experienced or felt.  
Worshipped, recited

जीभ sans. जिह्वा tongue, the  
organ of articulation or speech  
जीभौ जीभ + औ (denoting  
comparison of one with ano-



ther) 32 see above and the context

जम sans. यम<sup>13</sup> Yama, the god of death. The myrmidons of Yama

जमाती pers. जमाइत<sup>28</sup> member of a party or assemblage; a collection, assemblage, band, party. Compatriot, comrade.

जोर pers. जोर<sup>18 33 37</sup> force, strength, vigour, exertion, violence, oppression coercion, power

जोर pers<sup>16 33</sup> see above

जावा punj. <sup>16</sup> may I be

जिव punj. <sup>16 27 30 37</sup> as, in what manner

जेवहु punj. (जे = जितना + वहु = बड़ा) <sup>24 26</sup> as great, as big

जीवणि sans जीवन् <sup>33</sup> living

जवाहर pers. <sup>6</sup> a diamond.

This seems to be the sense in which Nanak uses this word. From several stories of Nanak it appears he was a connoisseur of precious stones. This word has however many other meanings besides:—Gem, jewel, pearl, essence, constituent, material part; absolute or essential property; skill, accomplishment, merit, excellence

जस hindi जैसा <sup>16</sup> like, similar to

जसु sans यश <sup>7</sup> good name, glory, splendour, renown, praise, eulogism, approbation

जासी future tense of जाइ = to go <sup>27</sup> will go, will depart

जिसु punj. <sup>33</sup> whose, he in or whose

जिसनो punj. <sup>25</sup> on whom

जाहि punj. <sup>18 24, 26 37</sup> to go, to depart; they go or depart. To whom

जाहु punj. <sup>20</sup> you go

भ

बोली sans बोलन <sup>28</sup> a beggars or yogis wallet.

ट

टकसाल sans टकशाला <sup>38</sup> a mint, a place where coins are prepared or tested

ठ

ठक punj. <sup>14</sup> obstacle, hinderance, impediment

ठगो sans. तथ्य <sup>37</sup> to be imposed upon; deceived, cheated, deluded

ठीउ hindi ठेस <sup>32</sup> blow, kick, push, striking the foot against; tripping

ड

डंडा sans. डंडकः <sup>28</sup> a staff, club

ढ

ढालि hindi <sup>33</sup> to pour into a mould, to cast a metal in fusion; to mould, fashion

त

त punj. <sup>1 2 7 22 37</sup> then, already. Certainly; assuredly;

ता punj. <sup>26 36</sup> then

ते sans. <sup>26 39</sup> their, they

तू sans. त्वं <sup>11 16</sup> thou, you

ताउ sans. तपन <sup>17 38</sup> to be fiery, to be hot

ताके old hindi <sup>24 37</sup> his, its

ताकीआ ,, <sup>36</sup> of theirs

तुटे sans तूट <sup>1</sup> break

तोहि ,, <sup>3</sup> being finished, end, loss, destruction, deficiency, breakage, fracture

तुटहि sans. <sup>25</sup> to break, to be destroyed

ताणु sans. तन् <sup>3 16</sup> strength, power

तिहु old punj. <sup>38</sup> that, it

तेता hindi उतना <sup>12</sup> so much, as much

तिथै sans. तथ्य <sup>34 36 37</sup> there, at that place

तुधु old punj <sup>16 27</sup> Thee

तुधनो ,, <sup>27</sup> to Thee, about Thee

तनि sans. <sup>5 30</sup> body

तनु sans तन् <sup>3 20</sup> body

sans. तन्य son

तिन old punj. <sup>37</sup> in them, of them

तिनि sans. त्रीणि <sup>30</sup> three

old punj. तिन <sup>4 38</sup> he, they

तिनके old punj. <sup>34</sup> their's (possessive case)

तप sans. <sup>17 21 38</sup> heat. The voluntary undergoing physical or mental suffering as a way of self-discipline; penance

तमाइ sans. तम् desire Arabic

तमश्च avarice, greed <sup>25</sup> desire avarice, greed

तरे sans तृ <sup>15</sup> to float, swim. To swim on the crest of the wave of life (not to be sunk beneath it)

तारे sans. <sup>15</sup> to cause to swim

तेरी hindi <sup>25</sup> thine, yours

तेरे ,, <sup>21 27</sup> pl. thine, yours

तीरथ sans. <sup>27</sup> holy place, a pilgrimage.

तीरथि sans. <sup>6</sup> holy place, a pilgrimage.

तीरथु sans. <sup>21</sup> holy place, a pilgrimage.

तले sans. तलः <sup>16</sup> under, underneath

तिल sans. तिलः <sup>21</sup> the sesamum oilseed; a tiny piece; a tiny amount; a grain

तिलु sans. <sup>25</sup> see above

तुलि sans. तुल्य <sup>23</sup> equal, a pair of scales

तुलु sans. तुलः <sup>26</sup> a pair of scales



तिव punj. 19 37 in that manner; so, thus  
 तिवै punj. 19 30 37 in that manner  
 तेवडु old punj. ते+वडु 26 so great  
 तिसु hindi उस 6 7 19 23 24 27 30 34 him, his, that, to him  
 तिसै hindi 28 to him  
 तिसते hindi उसे 16 from it  
 तिसदी punj. उसी 27 of his, his  
 तितके punj. उत्तरे 16 their's, of their  
 तेहा hindi तैसा 7 like to that; like to him  
 तुहनी old punj. 27 to thee

## थ

थाउ sans. स्थान 19 24 place, location  
 थकि prkt. थकन 3 to tire, to remain behind; to fall back, to be exhausted  
 थके prkt. थकन 22 to become tired  
 थिति sans. तिथि 21 date according to the lunar fortnight  
 थिती sans. तिथि 34 pl. of थिति  
 थापि sans. स्थापन 16 34 installed, put in position; set up, erected, founded, instituted, regulating, appointing,  
 थापिआ sans. स्थापन 5 to instal, put in position, to set up, erect etc.  
 थाव sans. स्थान 19 place, position, locality, seat, station abode

## द

दे punj. 3 7 20 to give, giving, applying (putting on)  
 दुआरे sans. द्वार 4 15 gate, door, the top centre of the skull, which is supposed to be the seat of consciousness (surti)

Yogis claim that they can collect their life essence at this spot.

दुआरे sans. द्वार 27 at the gate

दाई sans. धात्री pers. दायह 39 a nurse, one who looks after a child

देइ punj. 25 bestows, gives  
 दुइ sans. द्वौ or द्वि 29 31 two, two-fold

दइआ sans. दया 16 21 28 compassion, tenderness, pity, mercy, benevolence

दाइआ see दाई 39 a male nurse, one who looks after a child by day.

दुख sans. दुःख 2 8 25 pain, sorrow, trouble

दुखु sans. दुःख 5 see above

दुख ,, 25 see above

देणि punj. 24 33 giving

दतु sans. दत्त 21 giving, that which is given, alms

दाता sans. 5 6 25 giver

दाति sans. दातव्य 3 4 16 24 25 gifts, alms

दातार sans. दाता 17 25 a giver, bestower. An open handed giver.

दातारु sans. 5 see above.

देदा ,, 3 a giver. or as v. continuous tense: goes on giving.

दान sans. 21 gift, largess, alms, giving, presenting, donation. Liberality, charity. Dowery.

दानव sans. 26 35 The Danavas or demons. The equivalent of the giants of the Norse mythology.

दीप sans. द्वीप 8 island, continent

sans. दीप: lamp

दीवानु arab. दीवान 26 30 durbar, royal court, a tribunal, senate, a congregation, assembly.

दरि short for pers दरगाह 16 27 God's presence, royal court, assemblage.

pers. दर door, gate

दर ,, 27 door, porch gate,

दूरि pers. दूर 3 39 far, distant

दरिआउ pers. दरया 16 rivers

दरगहि pers. दरगह 16 kingdom of God; the presence of God; heavens.

दरबार pers 34 royal court, assembly

दरबार pers 4 royal court, assembly

देव sans. देव: 26 35 gods, lit. the shining ones

देवी sans. 27 35 goddess. Durga the goddess of the forces of nature

adj. like a goddess, angelic

देवतिआ sans. देवता 27 pl. gods

दिवसु sans. दिवस 39 day

दिसै sans. दृष्टि 3 4 appear to sight, is seen

देस sans. देश: 7 35 land, country, region, territory, direction

दोसी sans. दोषिन् 7 adj. of दोसु as n. a sinner, transgressor, culprit

दोसु sans. दोष: 7 fault, crime, sin, defect, blemish, blame, accusation, wickedness, guilt, transgression, disease.

दसूणी punj. दसगुणी 7 ten times

देह sans. देह 3 20 body,

punj. देह v. to give

देहि punj 4 5 6 give! given

## ध

धू sans. ध्रुव 35 The pole star as a symbol of steadfastness. The North Pole. An axis or pivot.

as adj. firm, stable constant, permanent



धियाइआ sans. ध्यान <sup>30</sup> kept in mind, contemplated

धियान sans. ध्यान <sup>23</sup> to bring something into the mind; thought, contemplation, meditation, close thought; application of thought, concentration of thought.

धियानु <sup>10 16</sup> see above

धोई sans. धाव prkt. धोआइ <sup>20</sup> to wash

धातु sans. <sup>22</sup> substance, element, primary or elementary substance; semen

sans धाता sustainer e.i. God, supporter, maintainer, creator, preserver, Brahma

sans. धावन pursuit, desire, धोतै see धोइ <sup>20</sup> washed

धनु sans. धनं <sup>23</sup> wealth

sans. धनीका young woman, wife

धोरे see धोइ <sup>20</sup> is washed

धरे sans. धारण <sup>4 7</sup> to place, to deposit, to put down, to put on, to apply, to apply (the mind or ear to), to take, to assume.

धारे sans. धारण <sup>27</sup> holding, having, placing, upholding, sustaining, taking on, assuming possessing

धीरजु sans. धैर्य <sup>33</sup> steadiness, firmness, constancy, courage

धरति sans. धरित्री <sup>8 16 34 39</sup> the earth

धरम sans. धर्म <sup>14 16 26 39</sup> in the Japaji the word is used for Dharamraj, the God of Justice. The usual meaning of the word is:—that which is incumbent on one according to ones religious faith; duty, ethics, religion, goodness. Nature. the special quality of anything, the nature of a thing.

धरमु see धरम <sup>27 35</sup> see above

धरमसाल sans. धर्मशाला <sup>34</sup> an

inn, a place where travellers stay in

धौल sans. धवल <sup>16</sup> the mythological bullock, which Atlas-like is supposed to support the world on its horns, hence the earth-supporter

धवल sans. <sup>8</sup> see above

धंवलै ,, <sup>16</sup> on the धवल

न

न sans not

ना sans not

नो punj. नू <sup>25</sup> to, it points out some action performed on the noun preceding.

नाइ sans नामन् <sup>4</sup> name

sans स्नातै prkt. पहाण <sup>6</sup> bathe

नाई sans. नामन् <sup>21 27</sup> name

नाउ ,, <sup>7 19 24</sup> name, the world of forms and names To bathe

नीवु sans. नीव <sup>2 18 33</sup> low, base, inferior, lowly

नेड़े sans. निकटं prkt. नियड़ <sup>39</sup> near, close to. proximate

नाथ sans <sup>1 35</sup> a teacher of yoga; lord, master. An abbot among yogis; a master of yoga. 9 Naths are enumerated, among them being Gorakh, Charpat, Mangal, Ghuggu, Gopi, Pran, Surat and Chamba Nath.

नाथी sans नस्ता <sup>29</sup> leading by a rope threaded through the nose in the manner of bullocks; controlled, directed, stringed together, attached together.

नाथु sans नाथ <sup>29 35</sup> see नाथ

नाद sans नाद <sup>27 29 36</sup> tone, sound, sounding. Sound in general; music, song. a kind of horn used by yogis. Celestial music, inspiration divine.

Nad=sound according to Hindu conception is of 2 main kinds āhat and anāhat. Ahat is that sound which emanates from physical vibrations. This is further subdivided into 3 kinds:—Prānibhav, e.i. that emanating from the vocal chords of living beings; 2 aprānibhav, that from stringed instruments or the clash or friction of substances together, and 3 ubhay sam. bhav from wind instruments or the sound of air in motion or in friction with other bodies. Anāhat sounds are those which have no physical origin—the music floating in the spiritual atmosphere, which spiritual ears alone can hear. Music of the spheres.

नादं see नाद <sup>5</sup> same as नाद

नदीया sans. नदी <sup>23</sup> rivers

निदक sans. निद्या <sup>18</sup> calumniator, slandered, reviler; carper.

नदर arab. <sup>38</sup> sight, vision, glance, regard, observation, perception, opinion. estimation favourable regard. In the Granth the word is usually used to signify God's grace

नदरि arab नदर <sup>7 30 37 33</sup> see above

नदरी arab <sup>4 24 32 34</sup> by grace

निधानु sans. निधि <sup>5</sup> treasury, repository, a place where anything is deposited Depositing, putting down

नाम sans नामन् <sup>1 34 39</sup> name, that by which a thing is known by or understood, the name or constitution of any thing.

नामु sans <sup>12 19 32</sup> see above

नर sans. a male person, a human being. See also

सुरिनर



निरंकार sans. निराकार 16 37  
The Formless One

निरगुणि sans. 7 without  
quality or attribute. God in  
the nirgun form as distinct  
from the sargun form. Without  
merit or virtue or good quali-  
ties. *see* gun and onkar

निरंजन sans. निर + अंजन 5 free  
from darkness; free from  
illusion; uncontaminated by  
Maya; void of passions or  
emotions; an epithet of God.  
Unstained, unblemished,  
untinted, ethereal.

निरंजनु sans. 12 *see above*

नरिंद sans. नर + इंद 35 chief  
among men; leaders of men;  
kings

निरभउ sans. निर्भय 1 with-  
out fear or doubt

निरवैर sans. निर्वैर 1 without  
animosity or ill will towards  
anyone (in contradiction to  
the Moslem and Christian  
conception of the God who  
is annoyed with and seeks to  
punish those who disbelieve  
in Him or do not render Him  
worship.)

नालि punj. 1 7 39 together  
with, accompanying, along  
with

sans नालि tube

नाले *see* नालि 27 *see above*

नवा sans. नवन 7 9 pl. all nine

नाव sans. नौ: boat

sans नामन् 16 19 name

नावा sans. स्नानं prkt. न्हाण 6  
I will bathe

नावै sans. नामन 19 20 but  
for name; name's

नासु sans. नाश: 8 destruction,  
end, dissolution, annihilation

निसाणु pers. निशान 3 26 34  
sign, mark, banner, a kings  
written order

नह sans. नहि 33 not

नही ,, 25 not

नाहि ,, 16 20 not, no

नाही ,, 5 16 16 21 not

निहाल pers निहाल sans. स्नह +  
आल: prkt. नेहआलो 37 38  
raised from obscurity or  
poverty; exalted, prosperous,  
favoured pleased, happy.  
Blessing

## प

पिआरा sans and hindi प्यार  
4 love, affection

पाइ sans पतन 14 25 34 put  
into, placed, entered into  
pers. पा foot

pers. पायह grade, posi-  
tion, respect

पाइआ sans. प्रापणं prkt पावन  
5 31 received obtained, attain-  
ed, eaten

पाईआ 21 23 getting,  
securing, obtaining, put into,  
deposited. They have  
received

वाइअहि sans 2 to receive

पइआले sans पातालं prkt पाआलं  
27 the nether regions of the  
earth; *lit.* below the feet;  
Hades, the interior world

पाईऐ *see* पाइआ 32 we rec-  
eive, you receive

पाईओ *see* पाइआ

पाए *see* पाइआ 24 get, recei-  
ve, find

पउणु sans पवण 27 air, wind

पकाई sans पच 34 strength,  
sturdiness, durability, ripe-  
ness, the condition of being  
well made

पंच sans. पचन् 16 34 five. An  
arbitrator (panhcan = a mem-  
ber of a panchayat, a body  
of the most respected persons  
of a place, who have been ap-  
pointed to adjudge disputes).  
Hence it had come to mean  
a noble honourable person.  
Very often in the Granth the

word is used to indicate  
persons found acceptable to  
God.

The five noble virtues:  
Purity, contentment, compa-  
ssion, duty and steadfastness.  
It also denotes the five sins;  
Desire, anger, greed attach-  
ment, and pride. Also the  
five elements. Some scholars  
of the Granth aver that the  
word here refers to the five  
categories mentioned in the  
preceeding verses. Namely:  
those who have accepted His  
Will (in verse 2). The sing-  
ers of His glories (in verse  
3). Those who forget Him  
not (in verse 5). Those who  
listen to His teachings (in  
verse 10). And lastly those  
who have realised (in verse  
12).

पंचे *see* पंच 16 the panchas  
have

पिछै sans पश्चात् 12 36 after-  
wards, behind

पुछै sans पृच्छ 7 asks, enqui-  
res *see* वात पुछना

पछुताई sans. पश्चाताप 16 36  
to regret, to feel remorse, to  
feel compunction

पूजा sans. पूजन् 17 worship,  
homage, adoration, idol wors-  
hip, ritual worship

पाठ sans. 17 26 reading,  
perusal, study, recital, repe-  
ated reading, reciting

पंडती sans पंडित 21 pundits,  
learned men, scholars

पंडित sans. 27 *see above*

पड़ि sans. पठनं 10 reading

पड़े sans. पठनं 27 reading,  
engaged in reading

पड़नि sans. पठनं 37 reading,  
engaged in reading

पाणी sans पानीय 20 27 35 37  
water

sans पाणि hand



पतु sans पात्र <sup>28</sup> vessel, receptacle, bowl

sans प्रतिष्ठा honour, self-respect, dignity

पात sans पत्र <sup>35</sup> leaf, wing

sans प्रतिष्ठा honour, self-respect

sans पंक्ति row, line series

pers. पात throne

पति sans <sup>14</sup> <sup>32</sup> husband, master, an epithet of God

sans प्रतिष्ठा honour, respect, dignity

पुत्र sans पुत्र <sup>39</sup> son

पिता hindi <sup>39</sup> father

पातिसाही pers. बादशाह <sup>25</sup> pl. emperors

पातिसाह pers. <sup>11</sup> emperor

पतिसाह <sup>25</sup> <sup>27</sup> emperor

पातिसाहि pers. पाति thaone

+साहि lord <sup>27</sup> supreme lord

पाताल sans. पाताल <sup>8</sup> <sup>22</sup> <sup>34</sup> lit. under the feet. The nether regions of the earth; Hades, the exterior world

पाताला sans पाताल <sup>22</sup> pl. see above

पंथी sans पंथिन <sup>28</sup> traveller, wayfarer. Member of a religion or religious order

पंथु sans. पंथ <sup>14</sup> road, way religion, the path of religion,

पुंजी sans. पुण्य <sup>20</sup> adj. & n.

<sup>20</sup> a virtuous man; one who performs meritorious actions

पाप sans. <sup>8</sup> sin, crime

पापा sans. <sup>20</sup> pl of पाप

पापी sans. <sup>18</sup> <sup>20</sup> a sinner.

adj. sinful

पापु sans. पाप <sup>18</sup> sin, crime

परी pers. <sup>27</sup> fairy, a beautiful woman, A ragini or musical mode or melody; an air of music

परं sans परं, पर: <sup>16</sup> beyond

पौर persian <sup>8</sup> <sup>11</sup> a religious

head or teacher; a prophet

sans. पीड़ा pain

पैर sans. पद <sup>20</sup> feet, foot

पुरीआ sans. पुर <sup>1</sup> pl. of पुर == city, habitation) towns, cities

पुरुष sans. पुरुष <sup>1</sup> person, man (collectively or individually); a human being, a male.

The soul and original source of the universe; the human soul or spirit; the supreme spirit or soul of the universe; Supreme Being. God

परगटु sans. प्रकट <sup>14</sup> manifest, visible, apparant, unfolded, Public, undisguised, evident, clear

परचंडु sans. प्रचंड <sup>36</sup> sharp, vehement impetuous, very hot, passionate, wrathful, fierce

पुराग sans. <sup>26</sup> the Puranas, a collection of o'd traditional stories among the Hindus; one of the Hindu scriptures

पुरागु sans. <sup>21</sup> see above

परतीति sans. प्रतीति <sup>23</sup> faith, confidence, conviction, clear comprehension or insight; distinct conception, knowledge, experience

प्रधान sans. प्रधान <sup>16</sup> a leader, commander, a minister, vizir, a chief person. adj. chief, best

पारवती sans. पारवती <sup>5</sup> lit. daughter of the mountain, Parvati, the consort of the God Siva. The conception of the goddess conveys the sense of mother nature. The Goddess of the forces of nature.

परमाणु sans. परिमाण <sup>16</sup> measure, weight, magnitude, extent, sanction, authority, judgement, proof, precedent, guide, rule of conduct, belief

परमाणु sans. परिमाण <sup>16</sup> measure, weight, magnitude, extent, sanction, authority, judgement, proof, precedent, guide, rule of conduct, belief

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परमाणु sans. परिमाण <sup>16</sup> measure, weight, magnitude, extent, sanction, authority, judgement, proof, precedent, guide, rule of conduct, belief

proved, acceptable, scriptural, approved by tradition

परमाणु sans. <sup>15</sup> <sup>26</sup> <sup>30</sup> <sup>34</sup> see above

परवार sans. परिवार family

परवार <sup>15</sup> possessive case of परिवार

पारावार sans. पार+अवार <sup>24</sup> from this side to that side; expanse

प्रसादि sans प्रसाद <sup>1</sup> grace or gift

परहरि sans. परिहरणं <sup>5</sup> discard, throwing off, casting off, rejecting

पालि sans. पालि: <sup>1</sup> wall, curtain, covering. A raised bank or embankment. As v. to bridge, to protect, to sustain

पलीती pers. पलीद <sup>20</sup> unclean defiled

पत्रं punj. <sup>34</sup> to be applied or put on

पावे punj. <sup>21</sup> receives

पवड़ीआ punj पौड़ी <sup>32</sup> ladder

पवहि punj. <sup>23</sup> fall into

पावहि punj. <sup>10</sup> <sup>11</sup> <sup>15</sup> <sup>16</sup> they receive

पवण sans. पवन <sup>34</sup> <sup>35</sup> air, wind, breath

पवणु sans. <sup>39</sup> see above

पसाउ sans. प्रसार <sup>16</sup> spread, extension

sans. प्रसाद prkt पसाव mercy, compassion

sans. प्रसाधन applying beauty aids or blandishments

पाहि sans. पाश्वः prkrt. पास <sup>3</sup> <sup>19</sup> <sup>25</sup> <sup>26</sup> endeavour to, to become. To place oneself at; to lie down at. As a prep. near, in contiguity, distant, aside. In verse 19 this word is used instead of paiya=to receive

(punj.) <sup>19</sup> n. path, way

पोहि punj. पोहिआ <sup>8</sup> to influence



पहारा punj. <sup>38</sup> hearth, fire-  
place

फ

फिरि sans. फुनर् <sup>3</sup> again,  
once more, afterwards

फेरि sans. <sup>4</sup> again, then  
prkt. फेरन circuit, round  
(of a life on earth)

फरमाए pers. फरमूदन <sup>19</sup> orde-  
red, commanded, ordained,  
promulgated

फुरमाण pers. <sup>26 30</sup> order.  
mandate, command, decree,  
A royal letter, a charter, an  
edict

फिराहि prkt. फेरन <sup>18</sup> to scatter  
about,

व

वखसे pers. वखश <sup>25</sup> to bestow  
upon, to pardon

वखसीस pers. वखशिश <sup>26</sup> gift,  
donation, reward, bestowal

बीजि sans. वि+जन <sup>20</sup> to sow

बुझै sans. बुद्ध prkt. बुज्झिअ  
<sup>2 16</sup> knows, comes to know,  
understands, comprehends

बुझाई sans. <sup>5 6</sup> revealing  
the solution of a puzzle or  
riddle; exp'aining

बैठे punj <sup>27</sup> seated

बाणि sans. वरणन prkt. वणन  
to describe, write, paint  
sans. वर्णः <sup>19, 30</sup> quality  
property, disposition, na-  
ture, conduct, habit

sans. बाणः arrow

sans. बाणिः utterance, sou-  
nd, speech. A composition  
by poet or sage; inspired  
words or compositions, inspi-  
ration, revelation

बाणी sans. बाणिः <sup>21 25 36 37</sup>  
sound, utterance, language  
etc., see above

बदि pers. बंद <sup>25</sup> prison, cap-  
tivity, duress, bondage

बुध sans. बुद्ध <sup>26 35</sup> Buddha,  
the enlightened one, Gautam  
Buddha

बुधि sans. बुद्धि <sup>13 36</sup> the  
faculty of reason; wisdom

बंनो or बंन्हा sans. बंध <sup>1</sup> to  
collect, to tie up n. hinder-  
ance, Boundary, enclosure.  
Collection

बिनोद sans. बिनोद <sup>36</sup> play,  
pastime, pleasure, happiness,  
gratification, interest, eager-  
ness

बिभूति sans. बिभूति <sup>28</sup> ashes  
which yogis smear on their  
bodies. In Hindi this word  
also means increase, wealth,  
affluence, luxury, spiritual  
prowess, the world.

बुरिआईआ hindi बुरियाई <sup>39</sup> pl  
bad deeds, evil deeds

बरमा sans. ब्रह्मा <sup>5 9 27</sup> one  
of the divine trinity, Brahma  
the creator

बरमे sans. <sup>26 35</sup> pl. of बरमा  
Brahmas or creators

बरमाउ sans. ब्राह्मण <sup>21</sup> a  
brahmin

sans. ब्रह्मा Brahma the  
creator

बल sans. <sup>27 37</sup> power, pro-  
wess, strength

बोलु sans. बू prkt. बुल्लई <sup>26</sup>  
word, talk. see below

बोलु विगाड़ <sup>26</sup> babbler or  
babbling (bol=talk, vigar=  
spoiling)

बोलीऐ sans. <sup>4</sup> we speak

बोलु „ <sup>4 19</sup> talk, disco-  
urse, speech, speaking

बिललाहि sans. विलाप <sup>24</sup> lamen-  
t, bewail, to give way to  
sorrow or pain

बैसंतरु sans. वैश्वनरः <sup>27</sup> fire

बहि punj. <sup>17 27</sup> sitting, sit-  
ting in conclave

बहुता sans. बहु <sup>25 30</sup> great  
deal, much, vast

बहुतु sans. <sup>36</sup> much, in a  
high degree

बाहिरि sans. बहिर <sup>2</sup> outside

भ

भि sans. अपि hindi भी <sup>25</sup>  
also, too

भी sans. अपि <sup>1 27</sup> also, too

भाइ sans. भाव <sup>26</sup> love

भउ sans. भय <sup>38</sup> fear

भाउ sans. भाव <sup>4 5 17 21 38</sup>  
love, respect, veneration  
Intention, meaning, aim,  
purport

भख sans. भक्ष <sup>17 18</sup> n. eat-  
bles. v. to eat

भखि sans. <sup>18</sup> to eat

भिख sans. भिक्ष <sup>15</sup> begging

भुख sans. बुभुक्षा prkt. भुक्खि  
<sup>1</sup> hunger, desire

भूख sans. बुभुक्षा <sup>25</sup> hunger,  
desire

भाखिआ sans. भाषा <sup>4</sup> langu-  
age, talk, what is spoken or  
expressed

भुखिआ see भुख <sup>1</sup> by remai-  
ning hungry; by hungering or  
desiring after. One who is  
hungry or a desirous person

भाग sans. <sup>29</sup> part, portion,  
lot, fate, destiny, good for-  
tune, allotment, apportioned  
lot

भगत sans. भक्त <sup>17 27 37</sup> a  
devotee, a worshipper

भगता sans. <sup>8</sup> pl. of भगत see  
above

भगति sans. भक्ति <sup>21</sup> devotion,  
adoration, worship of God

भुगति sans. भुक्ति <sup>29</sup> food,  
victuals, provender

भांडा sans. भांड <sup>33</sup> vessal,  
container

भंडार hindi <sup>26 31</sup> storehouse,  
depository, warehouse, mer-  
chandise, stock-in-trade

भंडारी sans. भंडारि <sup>30</sup> a  
dispenser of stores, purveyor,  
storekeeper



भंडारण fem. of भंडारी 29 see above

भाणा sans भावना wish, desire, intention perception, imagination, thought, God's will  
भागे sans. 6 by His wishes; by God's will

भागे sans. 25 see above

भाती sans. भेद hindi भांति 27 kind, manner, mode, style, variety, sort

भेद sans. भेद 9 difference, breaking, separation, distinction, destruction Peculiarity, kind, sort. Secrecy, mystery, secret. Secret or hidden virtue or resources

v. to pierce

भूमी sans. भूमि 35 the earth, the world, earth, soil. Region, country, estate

भार sans. भार 1 weight, burden, goods

adj. burdened, weighted

भारु sans. 16 18 19 see above

भरीरे sans. भरण 20 filled, filled with dirt, soiled, mired

भरपूर sans. भर+पूर्ण 37 completely full

भली sans. भद्र 16 good, beneficent

भालि sans भाल 22 searched

भाव sans. भाव love 6 pleases

भावे sans भाव love. 16 26 27 30 is pleasing, is agreeable, he likes

भवाईग्रहि sans भ्रमण 2 is caused to roam about

भवन sans. भवन sans भुवन 13 place, abode, habitation, temple. The various celestial paradises; the world, heaven. Animated beings, mankind. Any of the three mundane regions: viz. the earth, the sky and the nether regions

भावनि sans. भद्र 16 as pleases

भवहि sans. भ्रमण 15 to roam about

म

मै sans अहम्, मे 5 6 21 27 I, mine, to me

माई sans. माया 5 30 Maya: mother earth, the world of matter or the physical world

माइग्रा sans 27 Maya: illusion. According to Hindu conception this unreal illusory world. The evolving changing world of matter.

मुकर sans. मुकर looking glass. Arabic मुनकिर punj.

मुकरना 25 looking glass. to deny, retract, recant

मुख sans मुख 39 face, mouth

मुखि sans मुख 9 17 face, mouth. Way, manner. The Vedas adj. first, superior, supreme, great " such a person

मोक्ष sans मोक्ष 15 liberation from bondage, salvation, emancipation

मोखु sans 4 see above

मगु sans मारग 14 way, path, road, channel

मंगहि sans. मांगरति prkt मग 4 25 begging, asking for, to request, demand, solicit, entreat, desire. To want, to desire

मंगणि sans. 33 to beg, to ask, to request

मच्छु sans मत्स्य prkt मच्छु hindi मातलोक 27 the world of ours on which life as we know it resides

मंडल sans. 27 35 37 a ball, sphere orb. disc, circle, orbit of a planet; the celestial vault.

माणिक sans. मणिकय 6 a ruby (this is probably the sense in which Nanak uses the word). A gem, jewel, pearl etc., A bead or other round ornament

मति sans. मति 6 16 20 36 38 mind, intellect, faith, reason, understanding, intelligence, religion

sans. मत intoxicated arab. मत perhaps

मंतु sans. मंत्र 24 here used in the sense of intention or council. Other meanings: That part of each Veda, which comprises the hymns. A verse from the Vedas; a holy text. A formula sacred to any particular deity. A mystical verse; a magic formula; an incantation; a charm, a spell, a philter, Consultation council, advice

माता hindi 39 mother

मूत sans मूत्र 20 urine

मंदु sans मंद 9 bad, unpropitious, inferior. The quality of badness or a person possessing such qualities

मंदा sans. मंद्रा 22 earrings of a yogi, usually made of wood

मनु sans. मनस् 27 heart, mind. All the powers and faculties of the mind, including the emotions. It may be said to be the intermediary between the soul and the organs of the body.

मनि sans. 5 12 17 21 24 28 33 36 37 in mind, mind

मनि from sans root मनस् = to know, to understand, think, believe, concur, to care for, to revere, to worship, 12 to believe, to have faith. To realise in mind, to know. According to Hindu philosophy the second of the four methods of perception viz: श्रवण, मनन, निध्यासन, साक्षात्कार

मने sans. 12 by believing, by faith, by realising, by knowing. " one who knows, believes or has faith.

मानु sans. मान 5 10 16 21 honour, respect

sans. प्रमाण proof

मुनि sans. मुनि 26 35 a saint,



sage, an inspired sage, an ascetic, a rishi

मोनि sans. मोन 17 silence, One who takes a vow of silence.

sans. मुनि a sage *see above*

मनिआ see मने 21 he has realised in mind

मनहु sans. मनस् 23 from mind

मार sans. मारण 25 beating, castigation, punishment, affliction

मेर sans. मेरु 35 name of a fabled mountain, the Olympus of Hindu mythology. All planets were supposed to revolve around it. Its height about 672,000 miles. On its summit was the residence of Brahma and the meeting place of the gods, rishis etc. In astronomical language the word implies the North Pole or axis.

मरहि sans. मर, मरण 37 die, they die

मूरख sans. मूर्ख 18 25 foolish, void of intelligence, ignorant,

मारगि sans. मार्ग 14 path, road

मरणि sans. मरण 33 death, dying

मूरति sans. मूर्ति 1 shape, form, face, figure

मलु sans. मल 11 filth, ordure

मलि sans. मर्दन pers. मलीदन 21 to rub

माल pers. माल 23 merchandise, goods, wealth

मालि pers. 33 *see above*

मिलै sans. मिलन 2 6 to receive, to get, to obtain

मलेछ sans. म्लेच्छ 18 unclean, the unclean

मसकति arab मुशकत 39 labour, striving, toil, assiduity

महा sans. 27 37 mighty, great

महि sans. मध्य prkt. मज्झ 36 in, within

माहि sans. 37 dwelling within

माहु pers. माह 21 month

मुह sans. मुख prkt मुह 17 face, mouth

मुहि sans. 13 25 on face, on mouth

मुहौ sans. 4 by mouth

मुहि खाइ Hindi 25 to eat one's own words; to be convicted out of one's own mouth; to be brow-beaten; to receive a blow on the face; to be confounded to the face.

मोहनिआ sans. मोहनी 27 pl. beautiful women, fascinating women, enchantresses, charmers, entrancers

महतु sans. महत्त्व 31 n. and adj. great, greatness, magnitude, largeness, amplitude, height, majesty etc.

मोहनि sans. मोहनी 27 fascinating, captivating, alluring

महा बल सूर 27 heroes of mighty prowess

महिमा sans. 37 majesty, glory, veneration, reverence

महेश sans. महेश 35 the god Siva. Lit. the great god or the great chief one

र

रखी sans. रक्ष 34 put in, placed, kept, kept in possession

रखे sans. 27 pl. of रखी *see above*

रखिआ sans. 16 mas. रखी fem.

रखीऐ sans. 4 5 we keep, we place, keeping

रखाइकै sans. 7 having got, holding

रखीसर sans. ऋषीश्वर 27

great rishi, prophet

रंग sans & pers रंग 34 35, colour. Joy, love, emotion state of mind, kind, sort

रंगा 16 pl. of रंग

रंगि „ 20 35 *see* रंग

राग sans. 27 music, melody, tune, a musical mode; Mental affections, love, affection, joy, emotions

रंगी रंगी sans रंग 27 multiform

रचाई sans रच 27 has created

रचना „ 27 creation, that which is created

राजा sans 27 king *see* राजा धरमु

राजि sans राज्य 33 kingdom, sovereignty, suzerainty

रजाई arab रजा 1 27 wishes, behests, divine Will; the glad acceptance of the divine Will.

राजा धरमु sans. धर्म राज 27 god of justice, an epithet of Yamā or Pluto

राजान sans. राजा + अन्तु 17 like kings

रते sans रक्त 27 red, coloured, dyed in bright hues

sans. रत blessed, delighted with, attached to, engrossed, engaged in, devoted

to sans रच made, created

राति sans रात्री 32 night

राती sans रात्री 34 pl. of राति

sans. रत engrossed with, attached to

रति sans. ऋतु 21 season

रती „ 21 34 pl. seasons

रतन sans. रतन 6 27 35 a gem, precious stone, Anything valuable or best of its kind. precious article. A gem obtained from the ocean.

रिधि sans ऋद्धि 29 increase, growth, plenty, success, prosperity



रिधि सिधि <sup>22</sup> accomplishment and success. Supernatural powers; success through supernatural powers *see* siddhi  
रूप sans. <sup>35 37</sup> form, shape beauty, inherent quality. Endowed with form, shape, beauty. Of the same shape or kind.

रूप sans <sup>16 36</sup> *see above*

राम sans root रम् He who is a'l pervading e. i. God. The prophet or avatar Rama Chandra, son of Dasrath

रीति sans ईर्ष्या sans सदृशता ?  
<sup>32</sup> desire for emulation

रसाले hindi रस+आलय <sup>27</sup> beautiful, piquant

pers. रिसाला bands, troops, multitudes

रहा sans. रह = to relinquish, stay 1 to be engaged in; to be doing

रहे <sup>26</sup> pl. of रहा *see above*

रहै sans completed, finished. To dwell, to remain, stay, stop, To escape, To be, to continue, to exist

राहि pers राह <sup>17</sup> road, way

राहु ,, <sup>3 11</sup> way, road

रहिआ hindi रहना <sup>5 37</sup> dwells, keeps, exists in

रहणु hindi रहना <sup>27</sup> to stay in, to remain in, to dwell in

रहहि hindi रहना <sup>17</sup> living or existing in any place or position

ल

लै punj. लैगा <sup>3 5 26 25</sup> v. to take

sans. लय combining, mixing, dissolving

लोअ sans. लोक <sup>8 18 37</sup> earth, the world of life; universe, mankind

लई punj. लैगा <sup>6</sup> taken, takes, by taking, for

लाइ punj. <sup>1 17 26</sup> to apply.

When used before a noun it converts it into a verb e. g. lai tar = to be stringed

लाए sans लय <sup>30</sup> dissolution, destruction

लेइ punj लैगा <sup>7</sup> takes, receives

लोइ sans लोक <sup>19 31</sup> *see* लोअ

लाईए punj. लैगा <sup>20</sup> taking.

A word denoting action of any kind when used along with another verb.

लाइ तार *see* लाइ <sup>17</sup> to be stringed

लाइ रहा <sup>1</sup> to be engaged in

लाए बी बाण *see* लाए <sup>30</sup> He who has a habit of destroying e. i. Siva; or la; dib.in = assembly dissolver

लख लखु sans. लक्ष <sup>1 16 22</sup> <sup>32</sup> a lac (a hundred thousand)

लेखा sans लेख <sup>16 22</sup> anything written calculation, arithmetical account, a balance sheet, an account. The results of previous actions.

लेखे sans <sup>29</sup> by the result of previous actions

लेखै sans <sup>22</sup> of the writing

लेखु ,, <sup>21</sup> word, writing, a written composition

लिखिया sans. लिख <sup>1 16 25</sup> written

लिखीए sans <sup>22 26</sup> you write or we write

लिखणु sans <sup>12</sup> writing down

लिखि लिखि ,, <sup>27</sup> written record

लिखणहार n. from sans. लेखनी <sup>12</sup> a writer

लिखनि sans. लिखि <sup>21</sup> written

लखबीस (लख+बीस) <sup>32 20</sup> lacs

लागे sans लग् <sup>10</sup> to be applied, to start into operation; to be attached to, to be inserted in; to be planted or set; to be added to; to fix

itself into; to be put in order or arranged; to attach oneself to; to be or become

लै जाइ <sup>5</sup> to take along with

लै जाहि <sup>26</sup> to take away

लैदे punj लैण v. taking n. pl. the takers

लिव sans लय <sup>17 26</sup> immersion of mind; ardent affection or desire

लिवतार sans लय+तार <sup>2</sup> immersed in contemplation or absorption of mind

व

विग्राई sans. वयम <sup>30</sup> given birth to, engendered, brought forth, procreated

वेकार sans विकार <sup>25</sup> change for the worse, degeneration, disorder, malady. Evil doings, desire for carnal enjoyments, dissipations

वेखा sans पेक्षण <sup>6</sup> I have seen

वेखै ,, <sup>3 27 30 33 37</sup> to see, look, behold, perceive

वलिख्यान sans व्याख्यान <sup>26</sup>

वलाणि ,, <sup>19</sup> describes, relates

वेखणि sans पेक्षण <sup>24</sup> seeing

वखतु pers. वक्त <sup>21</sup> time, moment

विखम sans विषम <sup>3</sup> difficult

विगाड़ु sans विकृत <sup>16</sup> spoiling, impairment, damage, injury

विगसै sans विकास <sup>3</sup> v. of विगामु *see below*

विगामु sans <sup>8</sup> joy, happiness, pleasure, becoming visible, manifestation, shining, blooming

वाचै sans वाच् <sup>39</sup> speaking, reciting, explaining, propounding, relating

विचि sans. विच् <sup>6 7 34</sup> inside, amidst, within



विचार sans. विचार: thought, pondering, consideration, investigation, ascertainment, decision, conclusion, proof, deduction, inference

विचार sans. <sup>12</sup> see विचार

वीचार „ <sup>12 16</sup> see विचार

वीचार „ <sup>3 4 25 34 37</sup> see

विचार

वीचारे „ <sup>27</sup> thinks upon, considers, ponders over

वाजे sans. वादनं <sup>27</sup> is sounded or played (music)

वाजहि sans. वादनं <sup>29</sup> playing of any musical instrument

विजोगु sans. वियोग <sup>29</sup> separation, disunion, disjunction, absence, deprivation, dissassociation

वडा sans. वड् <sup>21 22 24 25</sup> great, superior (masc.)

वडी sans. <sup>21</sup> great (fem)

वुडी old punj. <sup>16</sup> flowing, moving, in motion

वडिआई sans वड् greatness, honour, respect, exaltation, splendour, glory

वडिआईआ sans. <sup>2 3 4 27</sup> pl. of वडिआई greatnesses etc, praises

विडाण sans विडंबन <sup>30</sup> greatness, astonishing thing

sans वड् prkt वड्डन sorrow, distressment, bewilderment

pers. बेगाना stranger, alien

वडि sans वध <sup>18</sup> cut, strike off

विणु sans. विना <sup>6 19 21</sup> without, except by

विणासु sans. विनाश <sup>22</sup> destruction, disappearance, annihilation

वात punj. <sup>7 22 24</sup> mouth  
sans. वात air

hindi बात tidings, report talk

वात पुछना <sup>7</sup> to enquire about; to take an interest in; to care for; to succor, to aid

वेद sans विद्, वेद <sup>9 17 22 26</sup> the Vedas, lit. books of knowledge. A compilation of spiritual or religious knowledge; scriptures, revealed books.

वेदा <sup>27</sup> pl. of वेद

वेदु <sup>38</sup> see वेद

वेदं „ <sup>5</sup> the same as वेद q.v.

विदिआ sans विद्या <sup>3</sup> knowledge, learning, books

वापार sans. व्यापार <sup>26</sup> trade, commerce

वापारीए sans. <sup>26</sup> traders

वेपरवाहु pers. बे+परवाह <sup>3</sup> unconcerned, careless, fear less, intrepid

वार sans वार <sup>16 31 34</sup> time (as one time, 2 times etc.) turn (your turn, my turn etc.)

वारु punj. <sup>21</sup> see above

वीर hindi बीर a brave courageous person

वारिआ punj. वारना <sup>16</sup> to be sacrifice

वरनी sans. वरणन <sup>21</sup> to describe

वरभंड sans ब्रह्मण्ड <sup>37</sup> universe

वरभंडा pl. of वरभंड <sup>27</sup> universes

वेल sans. <sup>21</sup> time

वेला „ <sup>4 21</sup> time

विललाहि sans विलाप <sup>21</sup> to weep, wail, lament

वावणहारे sans. वादनं <sup>27</sup> musicians,

वसे sans. वास <sup>37</sup> dwells (sing.)

वेष sans. वेश or वेष <sup>35</sup> dress, apparel, guise, disguise, vesture

वेसु <sup>23</sup> see above

वंसंतर sans. वैश्वानर: fire

विसरि sans विस्मृ <sup>5 6</sup> to forget

वीसरहि „ <sup>23</sup> forgets

वसहि sans. वास <sup>37</sup> dwell (pl.)

वाह sans. वहा <sup>23</sup> rivers, flood waters or flood torrents

स

सि sans. स: <sup>21 25</sup> that

से „ pl. <sup>27</sup> who, those

सु „ <sup>21 31</sup> that

सो „ <sup>5 6 27</sup> that, the same, that one, him

सिआणा sans सज्जानं <sup>21</sup> clever, wise

सिआणपा sans. सज्जानं <sup>21</sup> clevernesses

सुआलिहु sans. इलाघा <sup>16</sup> praiseworthy, commendable, beautiful

सुअसति sans स्वस्ति = be it so) <sup>21</sup> a term of benediction, (a brahmin receiving alms says "swasthi" to his patron), blessing! hail! health! amen! so be it!

साई sans स: <sup>16</sup> that same

सेई „ <sup>27</sup> those same

सोइ „ <sup>5 26 27 29 33 37</sup> he, he only, the same, they

सोई sans स: <sup>21 27</sup> that same

सिउ hindi से <sup>14 27</sup> with, together with

सकै sans. शक् prkt सक्कई <sup>8 25</sup> can, able to, the power to do

सकहि sans शक् prkt सक्कई <sup>26</sup> to can, to be able to do

सिख sans शिक्षा <sup>6 15</sup> teaching, instruction. A learner, pupil, disciple

सेख Arab. शेख <sup>11</sup> an elder, chieftain, learned person, teacher

sans. शेष the mythological serpent of creation



सुख sans. सुख <sup>2 16</sup> joy, pleasure, comfort

सुखु sans सुख <sup>5</sup> see above

संगि sans संग <sup>20</sup> together with; in the company of

सगल sans सकल <sup>13 28 29 39</sup> all, entire, whole, every, each and all

सचा sans. सत्य <sup>34 37</sup> the True One. *adj.* true, real, constant

सची sans <sup>38</sup> *fem. adj.* of above

सचे see सचे की <sup>31</sup>

सचु <sup>1 4 27 37</sup> *adj.* and *n.* true, truth, to be in existence; unchanged, undestroyed, ever stable.

साचा *adj.* <sup>4 26 27</sup> see सचा

साची *adj. fem.* <sup>27 31</sup> true, real

साचु *adj.* <sup>4</sup> see सचु

सोचि sans. शोच = anxiety) <sup>1</sup> thought, conception, anxiety  
sans शौच purity. cleanliness

सोची sans शोच <sup>1</sup> is thought  
सोचे ,, <sup>1</sup> by thought

sans शौच by cleansing

सचिभारा sans सत्य <sup>1</sup> one who adopts truth

सचिग्राह sans. <sup>4 16</sup> truth apprehending

सचे की <sup>31</sup> the True One's

सचु खंड sans सत्य+खण्ड <sup>37</sup> the region of eternal verity or eternal existence

साज sans सृज to prepare, decorate

persian साज musical instrument

साजि sans. सृज <sup>3</sup> preparing, producing, fashioning, creating

साजे sans <sup>21</sup> prepared, fashioned

संजोग sans संयोग: <sup>19 29</sup> union, meeting, intimate union, living together, association

सुभई sans. सुध्वं <sup>7</sup> thinking, come to mind

सुणि punj. <sup>4 32</sup> hearing

सुणी ,, <sup>6</sup> heard

सुणिग्रा ,, <sup>21 25</sup> he listened

सुणिदे ,, <sup>11</sup> by listening.

see note on verses 11 and 12

सुणीदे punj. <sup>8 25</sup> by listening

सुणिनि ,, <sup>24</sup> listening, hearing

सत sans सत्य, सत्त्व <sup>21</sup> true, real, remaining in the same state always *n.* existence which transcends the limitations of time and space; eternal verity. Also means correctness, merit, goodness, salvation, faithfulness (conjugal), *adj.* being, existent actual good, virtuous, noble excellent, best, seven *n.* that which really is; entity, existence, essence, the self-existent, or the true spirit; reality, truth, fact, Brahma. One of the 3 Gunas, or properties of man and nature: that implying the quality of purity and goodness, or beneficent, tranquil, noble existence.

सति sans सत्त्व <sup>1</sup> *adj.* see above

सती sans. सत् <sup>17 27</sup> one leading a pure, blameless life; A faithful wife. One vowed to purity. All seven.

सतु sans. सत् <sup>10</sup> *n.* purity of character.

सीतो see सीतो सीता <sup>37</sup>

सेती sans. समेत <sup>14 23</sup> together with, along with

सूति sans सूत्र <sup>16</sup> thread, method, procedure, line of conduct; the thread of life;

law, commandment. A mason's plumb-line

संतोखी sans संतोष <sup>27</sup> see below  
A person contented with his lot.

संतोखु <sup>10 16 28</sup> contentedness with what one has; contentedness with one's portion or lot

सीतो सीता punj. सीता, sans सीवण <sup>37</sup> sewn together.

For various other interpretations see *Granth Kosh*

साथि sans साथ <sup>13</sup> company, society, accompaniment, that which accompanies a thing  
*postpn. and adj.* in the company of; along with, together

सदा sans सदा <sup>5</sup> ever, always  
सदा ,, <sup>2 8 11 16 21 27</sup> ever, always

साद sans. स्वाद <sup>29</sup> taste, relish, flavour, enjoyment, pleasure

साध sans. साधु <sup>27</sup> A sadhu, one who has conquered the distractions of the flesh and who dwells in divine contemplation.

सिध sans सिद्ध <sup>8 26 27 35</sup> an adept, a master of Yoga (Yoga = the science of the mystic faculties of the body) see also Jog

सिधा pl. of सिध <sup>36</sup> see above

सिध sans सिद्धि <sup>29</sup> accomplishment, consummation. The acquirement of supernatural powers by magical means or exercises. The supernatural faculties so acquired. (Eight of them are enumerated: animan, mahiman, laghiman, gariman, prapti, prakramya, isitva, vasitva (becoming larger, smaller, or invisible; aquisition, power; subjugat-



ion to one's will; increasing weight, decreasing weight  
**सुवि** sans सु + धी <sup>13 36</sup> knowledge, awareness, perception, intuition or direct knowledge; consciousness, thought, memory, sensation

**साधार** sans शोधनं <sup>15</sup> to improve, to better, to redeem  
 sans. स + आधार with support

**सुनिम्नार** punj. <sup>38</sup> a goldsmith  
**सनबंध** sans. संबन्ध <sup>14</sup> connection, kinship, relation, relationship, joining together, union, association, the having relation or connection with anyone or anything.

**सिफति** Arab. सिफत <sup>25</sup> description, qualification, a quality, attribute, property mode, manner.

**सफती** pl. of सिफति <sup>24</sup> see above

**सबदु** sans. शब्द <sup>38</sup> sound, uttered words, words, inspired words

**सबून** arab. साबून <sup>20</sup> soap

**सभे** sans सर्व <sup>29</sup> all

**सभि** „ <sup>21</sup> all

**सभु** „ <sup>2 4 7 21</sup> all, every, one in all

**सैभे** sans. स्वयंभू <sup>1</sup> cause of itself; self-sourced

**सभ कोइ** hindi & punj <sup>7</sup> every one

**सभना** punj. <sup>5 6 16</sup> all of them; of all

**समाइ** sans. समाहित <sup>5</sup> pervading, contained in

**सिमत** sans <sup>9</sup> religious books of the Hindus, of which there are 27 in number, e. g. Manu, Yagyavalkya etc

**समुदि** sans समुद्र <sup>23</sup> in sea ocean

**समुंद** sans <sup>23</sup> sea, ocean

**समाधि** sans <sup>27</sup> profound meditation, silent devotion, abstracted or absorbed state; an exercise of austerity among yogis whereby they are supposed to acquire the power of suspending at pleasure the connection between soul and body.

**सुमार** pers. शुमार <sup>16</sup> counting, reckoning, computing, numbering, estimating

**समाले** sans संभारणं <sup>26</sup> to look after, to care for, to protect

**सरा** sans. सर्व <sup>11</sup> all, total  
 sans. सर pl. lakes, tanks

arab. शरह wish, desire  
 pers. सर head top, origin, beginning

sans सरकः, सुरा wine, fermented liquor

sans शराब earthen cover or lid

pers सरा house, inn  
 arab. सिर secret, mystery

**सार** sans सार <sup>17</sup> iron. Essence, essential thing

**सार** <sup>37</sup> see above

**सिरि** sans शिरस <sup>18 19</sup> head, forehead

sans सृज created world  
 (e. g. जिनि सिरि साजी तिनि फुनि गोई)

**सुरा** sans सुर <sup>36</sup> pl. see below

**सुरि** sans सुर <sup>8 26</sup> gods. A scholar, an exalted person; the sun, a rishi. see also

**सुरि नर**

**सूर** sans सूर sun

sans शूर <sup>17 35 37</sup> warrior

**सूरा** sans शूर pl. <sup>29</sup> heroes, warriors

**सोर** pers शोर <sup>33</sup> noises, clamour, tumult

**सुरगा** sans स्वर्ग <sup>27</sup> heaven  
**सिरजणहार** sans. सृज + punj  
 हार <sup>31</sup> creator

**सिरठि** sans सृष्टि <sup>6 21</sup> creation, created world, the world, nature

**सुरति** sans स्मृति sans स्मृति <sup>13 23 33 35 36</sup> remembrance, memory, thinking (of or upon), thought, consideration, consciousness, intelligence, attention, state of mind

**सुरती** <sup>35</sup> see below

**सुरती सेवक** <sup>35</sup> attendant spirit (e. i. one ministering to the consciousness.)

**सुरि नर** sans. सुर + नर <sup>26</sup> gods and men, gods among men, e. i. brahmins

**सर्व** sans. सर्व <sup>27</sup> all, every one

**सर्म** sans शर्मन् <sup>36</sup> a blessing, happiness, delight, joy, inaffable bliss, ecstasy

sans. श्रम labour, hard work

pers. शरम modesty, shame

**सर्मु** persian शरम <sup>28</sup> modesty, shame. see also above

**सुल्तान** arabic <sup>23</sup> king, emperor

**सलामति** arab <sup>16</sup> indestructibility, safety, security, peace, tranquility, health, good condition, well being, the being alive and in health, the state of being alive

**सालाह** arab सलाह <sup>19 25</sup> in old Punjabi means reciting the glories or praises; extolling

**सालाहि** <sup>23</sup> see above

**सालाही** <sup>21 23</sup> to praise, eulogise

**सालाहणि** arab <sup>9</sup> to utter praises



सेव sans सेवा <sup>26</sup> service, tending, homage, worship.

sans. स्वेतांबर the Jains

सेविआ sans सेवा <sup>5</sup> served, worshipped, ministered to

सेवक sans. सेवक: <sup>35</sup> server, servant, attendant *sing & pl.*

सवारे hindi संवारना <sup>27</sup> adorned, decorated

सासत sans शास्त्र <sup>9</sup> religious books, books of philosophy

सासति sans *see above*

संसार sans. <sup>34</sup> the world, universe, mankind mundane existence, worldly interests or concerns. Transmigration

संसारी sans संसारन् <sup>30</sup> maker of the world; artificer of the world; *adj.* worldly, mundane

संसारु sans संसार <sup>33</sup> *see* संसार

साह <sup>23</sup> merchant, prince, king

साहा <sup>27</sup> of kings. *pl.* of साह

सहज sans सहज spontaneous, natural condition or state, unforced

सहजि sans <sup>10</sup> *see above*

सुहाणु sans सु+भान <sup>21</sup> awareness, understanding. animation

sans सुभग prkt सुहय beauty

arab. सुवहान pure, praiseworthy

सोहनि prkt. सुहय <sup>27 34</sup> to appear beautiful, adorned, lovely, replendent

साहिवु arab. साहिव <sup>4 21 24 27</sup> lord, master, e. i. God, Possessor, owner, great man.

सहस sans सहस्र <sup>1 22</sup> thousand  
सोहहि prkt सुहय <sup>16</sup> to shine, to be beautiful or adorned; to appear to advantage; to adorn

सोहै prkt. <sup>21</sup> to look well

## ह

ही emphatic adverbial affix indicating the sense of:—just, exactly, indeed, truly, only, solely, altogether. Also carries the sense of own, self, immediately, on the instant of

है hindi <sup>1 27</sup> is

होआ punj. <sup>21</sup> *sing.* become

होइ punj. <sup>5 7 12 16 21 22 25 26 30 32 34</sup> is

होए punj <sup>16</sup> *pl* became

होईए punj. <sup>1</sup> to be

हउ sans अहं <sup>5</sup> I

हउमै ,, <sup>2</sup> self-conceit,

arrogance, self-illusion

हुकमि arab हुकम <sup>1 2 3</sup> command, divine will or the necessity of divine nature

हुकमी arab <sup>2 3 20</sup> by reason of हुकम; by command; constrained

॥. one who commands e. i. God

हुकमै arab <sup>2</sup> with हुकम; along with हुकम

हुकमु arab <sup>2 27 37</sup> *see* हुकमि

हतिआ sans हत <sup>18</sup> killing

हय sans हस्त <sup>20</sup> hand, in hand, or in one's grasp, reach

हथि sans <sup>33</sup> hand, grasp reach

हाथ sans <sup>11</sup> *see* हथ

हथिआरु punj (*lit* employed by the hands) <sup>38</sup> tools

हड्डरि arabic हजूर <sup>3 39</sup> presence, attendance, royal presence, presence chamber, hall of audience. In the presence of

हादराहड्डरि arab. हाजिरा-हजूर <sup>3</sup> present and seeing; ever present, manifestly present

होर sans अपर prkt अवर <sup>7</sup> something else, over and above; another, even more, others

होरि sans अपर <sup>26 27</sup> *see above*

होर ,, <sup>16 25 37</sup> *see* होर

हराम arab. हर्म <sup>18</sup> forbidden, unlawful, illegitimate

हराम खोर pers. <sup>18</sup> one who lives on the wages of iniquity; a venal corrupt fellow

होवे punj. <sup>3 11 14 21 24 30</sup> short for हो जावे to become, to be, is, to be able to

होवई punj. <sup>2</sup> to become

होवनि ,, <sup>2</sup> becomes, that which must transpire or happen; to be of necessity; is

होवनी punj. <sup>23</sup> can be, to be

होवहि ,, <sup>32</sup> becomes

होसी ,, <sup>1 27</sup> will be,

होहि ,, a short form of होवहि or होवई <sup>1 32</sup> be, exist, become



# APPENDICES

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## I. The Pattern of Life

Life on earth is subject to certain conditions and conforms to certain specific laws. Scientists have given much attention to elucidating the composition and properties of matter, and of such physical manifestations as heat, light, electricity, magnetism, kinetics (movement), etc.; on the laws governing gravity and attraction etc. between bodies in space, and in the manner in which the heavenly bodies maintain their position and go through their separate movements. They have probed deep into the mystery of the formation and essential composition of matter and the forces, and of space and time. In short they have searched far and wide for the secrets of the vast panorama of creation, such as can be seen or otherwise appreciated by our physical senses.

Other savants have studied the behaviour of living and growing things. They have thoroughly analysed the manner of the biological functioning of the vast variety of living beings: of the plants, insects and other lowly life forms; of the birds, fishes, the mammals. And also on the manner of the evolution of life on this earth; the essential unity in all the bewildering variety—how they have all taken their rise from a common source.

All these things our scientists have profoundly studied, and a good many of the secrets of the laws of matter, the forces and life have been unfolded, so that the world around us is no longer a closed book for us, but has acquired a meaning and an understandable order.

But one great branch of knowledge still remains dark mostly as a completely closed book, and therefore as is but natural all sorts of weird grotesque notions afflict our minds regarding these things, instead of some kind of ordered knowledge, which could adduce some understandable order in a maze of learned ignorance and scientific or unscientific superstition. I am referring to the pattern of reciprocal life as lived on this earth and also on the nature and manner of transference of thought—the nearest and most intimate things that concern us, yet of which we are almost entirely ignorant.

Here and there an inspired seer has come, and with his inwardly seeing eye has discerned the underlying order in the seeming chaos. A Buddha, a Christ, a Shakespeare have seen and understood, and above all Nanak, the divine bard. (Most of that which here follows is fruit of the ideas he has given as seed.)

The all-comprehending vision of these seers, have discerned the order and pattern, and they have all given to us of their inspired vision. It but now remains for plodding scientists to analyse these visions into their component parts—to dissect, analyse, tabulate and then bring together again the results of such investigations. The time has now arrived for scientists to take up this



subject in earnest. It is of vital concern to us all. We have been ushered into a scientific age—an age of exact knowledge—and it would never do to have such an important branch of knowledge in almost complete darkness, while light has begun to dawn over all else. The potential dangers of such a condition are grave. The reciprocal behaviour of human beings must re-orientate itself in order to keep abreast with the advance in physical knowledge, otherwise the passions, emotions and superstitions of the dark ages, invested with the tremendous power given into our hands by the advance of scientific knowledge will certainly lead to disastrous results. This is the real reason for the present work.

I believe this is the first attempt at a scientific study of the pattern of life. As a first attempt it is bound to be full of flaws. Many other scientists will also have to tackle the task, and God willing the dis-balance arising out of the advance in knowledge of the physical forces and the ignorance of spiritual values will be restored and humanity can at last advance towards real progress and a new and better era can be ushered in.

#### **The various sets of conditions amidst which life functions.**

There appear to be a number of conditions amidst which life formed on this earth function—act, and interact with each other, and amidst which their evolution has taken place. The physical conditions are the temperature range, the composition of the atmosphere and earth. In short, the “wind, water, fire; the mighty earth mother; the day and the night, in the lap of which sports this world of life.” The forms of life that have been evolved here are a direct result of the environmental factors here obtaining. In a different set of given conditions, naturally, different sets of life forms would have been evolved. For example, life forms on the planet Mars must be quite different from those here on this earth. But in the case of Mars as compared to this earth of ours, there is considerable similarity of conditions. We are apt to fall into the error of imagining that in conditions totally different from ours, life forms cannot evolve. They certainly can, and assuredly are evolved in infinite variety. As Nanak says: “Worlds countless are there, countless the forms of life”. For example, life as evolved on the sun would be so vastly different from life as we conceive it, that every scientist to a man would emphatically deny such a possibility. And yet I am convinced that life has been evolved even there—evolved according to the conditions appertaining there; possibly even possessing some sort of corporate body, perhaps even of definite chemical composition, for which we would have to conceive some sort of high temperature organic chemistry of which we have no proper idea yet. Doubtless there are also some sort of unimaginable life forms in the fiery interior of the earth.\*

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\* In this connection it is interesting to observe that a new chemistry involving silicon compounds or ‘Silicones’ is being developed. It has been found that silicon atoms can replace carbon atoms in certain compounds and thus give rise to many interesting and useful new compounds. One striking feature of these being that unlike carbon compounds they can stand comparatively high temperatures without disintegrating, while in other respects resembling them. May we not therefore speculate that in planets too hot for carbon organic compounds produced by living organisms to be evolved, silicon compounds could have taken their place, and life forms functioning at temperatures neighbouring 500°C could have had their evolution?



All this however is mere speculation, and does not directly concern us. We are at present concerned with a consideration of various conditions appertaining on this earth. The physical conditions as we have seen, have been examined in considerable detail by scientists. We have now to examine the mental and spiritual conditions amidst which we play our earthly parts. At the same time we must constantly keep in mind in all these considerations the important part played by the physical conditions, and for which constant allowance will have to be made.

For convenience of understanding, we may divide these conditions into various divisions, although exactly they are not so divisible, being largely different aspects of one another. However I am subjecting them to a sort of arbitrary division and tabulation. I might state these factors and conditions as follows:—

#### *Mental and spiritual conditions*

1. Environmental, which include
  - (a) Thought patterns and collective volition
  - (b) Force of habit
2. Necessary consequences of reciprocal life and actions.
3. The factor of knowledge or reason.
4. The factor of ecstasy or beauty.
5. The factor of compassion.
6. The factor of grace.
7. The principle of multiple causation and multiple existence.
8. Foreign influence.

In order not to lose sight of the physical factors appertaining on this earth which govern the formation and character of life forms, and in order to unify and collect them together; before taking up the consideration of mental and spiritual factors I shall first very briefly examine the functioning of these physical factors. They may be stated as follows:—

#### *Material and physical conditions*

1. The physical condition of the body.
2. Food: the influence of food and other things imbibed.
3. Climatic and geographic conditions.
4. The effect of heredity.
5. The stage of physical development.

#### **The physical factors conditioning life**

1. *The physical condition of the body.*

This includes the manner of the functioning of the individual corporate body as a whole and of its component parts and organs taken separately. The working of a body is vastly different in perfect health from that in illness, or when any particular organ or part is affected prejudicially. For example



scientists have amply demonstrated how profoundly the activities of certain glands affect the character of a person. Indeed so impressed have they been by their findings that they are apt to imagine that herein they have discovered the ultimate secret of any persons character and volition. This is certainly a most enthrallingly interesting subject and I wish I could treat it in some detail, but I am afraid I am not competent enough to do so. I would therefore refer the serious reader to the many excellent books on the subject written by the proper authorities. (I regret I have myself not read any).

Surgeons and medical men have also found how profoundly certain injuries, particularly those to the skull can affect a persons character. As almost every well informed person knows, various locations and parts of the brain control different faculties, and also the functioning of the various organs, and above all the processes of reasoning and thinking. A deep injury to the skull would consequently affect the particular part of the body which involves that part of the brain which controls it. Often as the result of a concussion to the brain, injurious pressure is exerted on some part of the brain, with the result of profoundly altering the persons character, usually for the worse. Such character transformations are rarely attributed to their true cause, but when the cause can be correctly ascertained and a skilful surgeon removes the irritating pressure by an operation, the persons original character can be almost miraculously restored.

## *2, The action of food and drugs,*

Medical investigators and dieticians have studied the effect of different foods on individuals and on the national character of a people, and have come to the conclusion that the kind of diet consumed by a people has a great deal to do with their national character and physical characteristics. For example the difference between the characteristics of the stalwart Punjabi and the effete and debilitated Behari is directly attributable to the difference in their staple diets; the wheat and gram etc. of the Punjabi and the wretched diet of sweet potato and inferior grain of the Behari, coupled with the contaminated water they have to drink.

Dieticians have studied experimently the effects of feeding of different foods on small animals such as mice and rats, and have demonstrated how profound a bearing diet can have on character and physical characteristics.

Water too is very important in its bearing on the health and character. Water we all know is a most variable substance, and seemingly trivial amounts of various elements such as calcium, sodium, magnesium, potassium, sulphur, iodine, iron and in lesser degree all the other terrestrial elements and radioactive substances, can have a definite effect on the characteristics of those who continually use particular kinds of water which contain different proportions of these various elements. Probably much research is required to find out to what actual extent is the effect of using various kinds of waters.

Drugs can also greatly effect a persons character. We all know what havoc can be done to a persons character by addiction to certain drugs, such



as opium and its various derivatives; cocaine, heroin, bhang in its various forms of ganja, charas, hashish, marijuana etc. and also by such intoxicants as alcohol, tobacco etc. We all know how much human misery and degradation can be attributed to the use of these drugs and intoxicants, forming seemingly as they do the most important contributory cause to unpleasant aspects of human life.

## *2. The effect of climatic and geographic conditions*

This is another factor which contributes largely towards the formation of national characteristics. The differences in such people as the esquimo of the arctic north as compared to the inhabitants of equatorial Africa; the desert Arab and the South Sea Islander; The Pathan tribesman as compared to the Bengali; The Punjabi and the Madrasi; the Tibetan, and the Gangatic plainsman living only a few hundred miles south—all are directly attributable to the effect of climatic and other geographic conditions of terrain, elevation, proximity to the sea or distance from it, etc.

When for a example an Englishman goes and settles say in Australia or Canada or South Africa or India, he acquires in time the basic characteristics of those countries, so that an observant eye can easily discern by the general bearing, intonation, facial expression etc, which country he has made his home. In the case of an Englishman living in the home country, an expert can easily discern, which part of the country or particular city he hails from. Geographic and climatic conditions have much to do in this, although there are also other factors to be taken into consideration, which I shall discuss later on.

## *4. The effect of heredity and race.*

This too is a very important factor in the make up of character. We all know that other conditions given, good seeds produce good crops. For example, good strain of wheat seed as compared to a poor strain, even if both kinds of seed are otherwise in perfectly sound condition, and other conditions give the same in both cases, the superior variety would yield more than twice the crop than the inferior one. We know that the quality of flour produced from different kinds of wheat can be vastly different too.

So too with all other life forms. The seed or transmitted hereditary characteristics play a most important part in the shaping of an individual or race. The poet Rabindra Nath Tagore has a revealing study of this factor in his novel "Gora", wherein an English child, brought up to all intents as a pure born, high caste brahmin, asserts unmistakably, although the true cause quite unknown to himself or to his companions, his racial individuality. There can be no gainsaying the effects of heredity or transmitted characteristics. The basic physical make-up of an individual or people is entirely due to it. To take an example; a cow can never acquire the faculties of a human being, however much you may try to train it, and so too if you were to take an Australian aboriginal from infancy and removing it from its original surroundings, try to bring it up among higher developed children and give it all the







